

M.L.

Gc
929.2
V276k
1253513

GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01432 9574



Digitized by the Internet Archive
in 2019

<https://archive.org/details/cheneypgarrettvan00keel>

CHENEY GARRETT VAN BUREN
AND HIS FAMILY

A Presentation
Of Their Lives and Times
As Seen Through the Eyes
And the Heart
of
One Great-Granddaughter
Virginia Christensen Keeler

Copyright 1962 by
Virginia C. Keeler
362 North 400 East
Provo, Utah

Published by
J. Grant Stevenson
B. Y. U., Provo, Utah

DEDICATION

"The Nameless Saint"

"I only know he heard God's voice and came -
Brought all he had across the sea
To live and work for God and me.
Felled the ungracious oak,
Dragged from the soil
With horrid toil
The thrice gnarled roots and stubborn rocks;
With plenty piled the haggard mountainside;
And at the end,
Without memorial, died.

No blaring trumpets sounded out his fame
He lived
He died
I do not know his name

No form of bronze and no memorial stones
Show me the place where lie his mouldering bones.
Only a cheerful city stands
Builded by his hardened hands.
Only ten thousand homes
Where everyday
The cheerful play
Of love and hope and courage comes.
These are his monument,
And these alone.
There is no form of bronze, and no memorial stone.

And I?
Is there some desert or some pathless sea
Where thou, great God of Angels, wilt send me?
Some oak for me to rend;
Some sod;
Some rock for me to break
Some handful of his corn to take
And scatter far afield,
'Til it in turn shall yield
Its hundredfold of grains of gold
To feed the waiting children of my God?

Show me the desert, Father
Or the sea
Is it thine enterprise?
Great God, send me.

And though this body lie where ocean rolls,
Count me among all faithful souls."

--Edward Everett Hale

FOREWORD AND ACKNOWLEDGMENTS

"On Him
Who Sees the Need
Lies the Responsibility
Then Do It!

GOD WILL GIVE YOU POWER AND DIRECTION"

1253513

--Anon

*Autobiography
#13-64
#10-20*
I have been led to write this account by a spirit of reverence and gratitude for the lives of my people who have gone before. Because of the direction of their lives and their decisions, I was born in Utah instead of the backwoods of New York State. Because of them, I grew up in America, not Holland, Denmark, or some other foreign land. Largely because of them, I am where and what and who I am.

Years ago I became interested in knowing more about my progenitors, particularly on my mother's mother's line. This interest deepened with time, and led to considerable research on my part. This book is an effort to share the results of my reading, correspondence, conversations and reflections about the lives and the times of our great-grandparents Cheney Garrett and Lucy Phillips Van Buren. Also included is information about their descendants down to the present generation.

Much of the basic material used has come from birth, marriage, death and census records, church and land documents, old Bible entries, obituary and newspaper files and clippings, tombstone inscriptions, old diaries and letters, histories of all kinds, and personal visits, telephone conversations, and correspondence with hundreds of individuals. Some of the information, available only on microfilm, has been difficult to decipher. I have left no source unexplored that could be found.

Actually, so little has come down to us in written record or by way of family tradition about these ancestors of ours; and that meager bit, with the passing of years, has been reduced to little

more than cold dates and barren statements. But lives of people are not lived that way. Our great-grandparents were not mere statistics! They were alive and alert, with a sensitivity to all about them--pulsating with every human emotion that lies in that broad field between courage and despair, joy and devastating sorrow!

Because I wished to make them live again, within the print and pages of this book, I have deviated from the usual form and style of biography writing in my interpretation of the material at hand, attempting to blend fact with fancy in the re-creation of their lives. It is a grave responsibility! I have not written dispassionately of these, for they are my own. And since we can not divorce people from their times and their environments, I have touched on these also; and in so doing have quoted freely from historians and writers far more able than I.

Countless people have aided in this project, and I am grateful to all who have lent their time, interest, reminiscences, pictures, or encouragement. I cannot mention everyone here; but I would like to acknowledge my special indebtedness to some: Frederick Cheney Van Buren of Parowan, Utah, who has been my constant advisor and assistant in the gathering of the data. Samuel Emory Phillips of Oneida County, New York, who has given invaluable service in obtaining pictures and information of all kinds on the Phillips family. Donald Jesse Van Buren of Santa Rosa, and Thelma Van Buren Benninger of Yorba Linda, California, who are largely responsible for the material on the Elmer Van Buren branch of the family tree. Vita Garn Betz of Barberton, Ohio, who has helped on the Coon, Weeks, Betz and inter-related families, and contributed old letters and pictures. My brothers Sherm and Phil and sister Elaine, as well as "Aunt Myrtle", who have given generous encouragement and helpful suggestions. My children, whose enthusiasm has spurred me on. My typist, Evelyn Ferrin Lord who has been so diligent and understanding. And last, but surely not least, my husband Daniel M., for his patience and unending helpfulness.

Nothing has been left undone that Daniel could do in aiding in the progress and culmination of this work. Among the numerous other things, he has transported me thousands of miles by car, visiting towns, cemeteries, libraries, land marks and people. In September of 1959 we drove back through New York State along the Mohawk River Valley. It was in this beautiful and verdant area that these great-grandparents of ours were born. Here they married and made their first home; here brought forth their first child one hundred and thirty years ago. Truly, visiting their homeland was a choice experience for me.

If this book brings to its readers pleasure in the remembrance of times and people they have known; if it introduces them to "lost" relatives, for whom they have been seeking; if it brings to their minds and hearts a better understanding and appreciation of the lives of our great-grandparents, Cheney Garrett and Lucy Phillips Van Buren; - or, if it is instrumental, in any way, in "turning the hearts of the children to their fathers" - I shall be fully rewarded.

--Virginia C. Keeler
Provo, Utah - 1962

CONTENTS
FIRST GENERATION

A Presentation
Of The Life and Times Of
CHENEY GARRETT AND
LUCY PHILLIPS VAN BUREN

PROLOGUE

| | Page |
|----------------------|------|
| The Name | 1 |
| The Time | 2 |
| The Place | 7 |
| The Father | 11 |
| The Mother | 16 |

ACT FIRST

| | |
|--|----|
| Scene (Trenton, Oneida, N. Y. 1811-1831) | |
| I. His Birth and Childhood | 22 |
| II. His Youth and the Erie Canal | 24 |
| III. Beautiful Trenton Falls | 26 |
| IV. His Courtship | 28 |

ACT SECOND

| | |
|---|----|
| (Russia, Herkimer, N. Y. 1831-1833) | |
| I. Their Marriage. | 30 |
| II. First Home and First Child | 31 |
| III. Journey to Ohio - on the Erie Canal. . . | 32 |

ACT THIRD

| | |
|---|----|
| (Ohio, 1833-1838) | |
| I. Second Home and Birth of Second Child . | 35 |
| II. Their Conversion. | 39 |
| III. Death of Second Child; Kirtland Temple . | 41 |
| IV. Persecutions and Expulsion from Ohio . | 43 |

ACT FOURTH

| | |
|---|----|
| (Missouri, 1838-1840) | |
| I. Persecutions in Missouri | 47 |
| II. The Legalized Mob--"Get Out or Be Exterminated". | 51 |
| III. Fifteen Thousand Homeless; Birth of Fifth Child | 53 |

ACT FIFTH

| | |
|---------------------------------|----|
| (Illinois, 1840-1846) | |
| I. Nauvoo Established | 56 |

| | Page |
|--|------|
| II. The Nauvoo Temple | 58 |
| III. Joseph Smith, the Mormon Prophet . . | 61 |
| IV. Cheney's Mission; Birth of Sixth Child . | 63 |
| V. Martyrdom of the Prophet | 66 |
| VI. Death of Sixth Child; Blessings in the Temple | 69 |
| VII. Preparation and Flight from Illinois . . | 71 |
| VIII. Expulsion by the Mob; The "Silent City" | 74 |

ACT SIXTH

(Iowa, 1846-1851)

| | |
|--|----|
| I. Bitter Winter; Birth of Seventh Child . . | 78 |
| II. Settlement at Garden Grove; Birth of Eighth Child | 81 |
| III. Preparation to Move West to Zion . . . | 83 |
| IV. Cheney's Illness and Mission Call . . . | 84 |

ACT SEVENTH

(Kentucky, 1851)

| | |
|--|----|
| I. Preaching the Gospel in Louisville, Ky. | 87 |
| II. Cholera and Untimely Death | 88 |

EPILOGUE

(Pioneer Lucy Phillips Van Buren)

| | |
|-------------------------------------|-----|
| The Exodus | 91 |
| The Plains | 93 |
| The Valleys of the Mountains: | |
| In Great Salt Lake Valley | 98 |
| In Utah Valley | 100 |
| In Sanpete Valley | 102 |
| In Castle Valley | 105 |

SECOND GENERATION

(Children of Cheney Garrett and
 Lucy Phillips Van Buren)

| | |
|--|-----|
| 1. Mary Frances Van Buren and husband Levi Hamilton Callaway | 112 |
| 2. William Barnard Van Buren | 133 |
| 3. Samuel Van Buren | 133 |
| 4. Elmer Van Buren and wives, Lydia Van Leuven, Intha Jackson | 133 |
| 5. Andrew Cheney Van Buren and wife Lovina Emeline Cox | 141 |
| 6. Edwin Garrett Van Buren | 158 |
| 7. Lucy Ellen Van Buren and husband, Joseph Smith Snow | 158 |

| | Page |
|---|------|
| 8. Lydia Jane Van Buren | 177 |
| THIRD GENERATION | |
| (Grandchildren of Cheney Garrett and Lucy Phillips Van Buren) | |
| 1. Lucy Elizabeth Callaway. | 178 |
| 2. Lucinda Jane Callaway | 178 |
| 3. Mary Frances Callaway and Daniel Duncan McArthur | 178 |
| 4. Levi Cheney Callaway and Caroline Adolpha Grange | 186 |
| 5. George Washington Callaway and Refina Sevena Nelson. | 191 |
| 6. Julia Ann Callaway, William Pratt Stephens and Archibald McNeil . . . | 195 |
| 7. Samuel Rollo Callaway and Ida Keate . . | 199 |
| 8. Silas Milton Callaway, Loretta Merriam and Emily Louise Doolittle | 202 |
| 9. Ellen Ida Callaway and William Wallace Crawford | 206 |
| 10. John Van Buren, Emma Maude Rowell and Mary Agnes Devine. | 210 |
| 11. Edwin Garrett Van Buren | 213 |
| 12. Estella Van Buren and Leslie O. Knotts . | 215 |
| 13. Lovina Loretta Van Buren and Thomas Fullmer | 216 |
| 14. Arthur Andrew Van Buren and Ida Caroline Taylor | 220 |
| 15. Verona Geneva Van Buren | 227 |
| 16. Chester Grandville Van Buren and Alice Verena Buckmiller | 227 |
| 17. Kate Leona Van Buren and Charles Willard Killian. | 236 |
| 18. Frederick Cheney Van Buren and Celia Jane Pendleton | 238 |
| 19. Clyde Vernon Van Buren and Ruth Ila Mangum | 246 |
| 20. Warren Cheney Snow and Cathrine Annetta Crawford | 249 |
| 21. Samuel F. Snow | 255 |
| 22. Claytie Ambrozine Snow and Charles Edward Riddle. | 255 |
| 23. Ellen Virginia "Jennie" Snow and Albert H. Christensen | 259 |
| 24. Laurretta Fernlin Snow and Andrew Love Neff | 274 |

| | Page |
|---|------|
| 25. Sarah Lucille Snow and George King | |
| Black | 285 |
| 26. Joseph Smith Snow Jr. and Olive Lowry | 295 |
| 27. Edgar Van Buren Snow and Dora | |
| Geneva Bosen | 301 |
| 28. Elmer Van Buren Snow | 304 |

FOURTH GENERATION

| | |
|--|-----|
| Great-grandchildren of Cheney Garrett and Lucy Phillips Van Buren | 307 |
|--|-----|

FIFTH GENERATION

| | |
|---|-----|
| Second Great-grandchildren of Cheney Garrett and Lucy Phillips Van Buren | 324 |
|---|-----|

SIXTH GENERATION

| | |
|--|-----|
| Third Great-grandchildren of Cheney Garrett and Lucy Phillips Van Buren | 357 |
|--|-----|

SEVENTH GENERATION

| | |
|---|-----|
| Fourth Great-grandchildren of Cheney Garrett and Lucy Phillips Van Buren | 388 |
|---|-----|

APPENDIX

(Relatives of Lucy Phillips Van Buren)

| | |
|-------------------------------|-----|
| 1. Phillips Family | 393 |
| 2. Baker Family | 411 |
| 3. Watkins Families | 419 |
| 4. Coon Family. | 422 |
| 5. Weeks Family | 425 |

POEMS AND VERSES

| | |
|--|-----|
| "The Nameless Saint"--Edward Everette Hale Frontispiece | |
| "Come, Come Ye Saints"--William Clayton . | 95 |
| "On a Lone Dry Hill"--"Jennie" | 97 |
| "Once I Lived in Cottonwood"--George A. Hicks | 117 |
| "Them's Black Hawk War Veterans"--"Jennie" | 157 |
| "Songs My Mother Taught Me"--Dvorak . . | 170 |
| "A Dream of Childhood"--"Jennie" | 260 |
| "Song of a Soul"--"Jennie" | 273 |
| "Mama's Mama"--Anon. | 306 |

ILLUSTRATIONS

| | Page |
|--|------|
| North Gage Baptist Cemetery | 20b |
| High Falls by Moonlight | 26b |
| Original Samuel Phillips Home Today . . . | 30b |
| Kirtland Temple, Ohio | 44b |
| Nauvoo Temple, Illinois | 60b |
| Lucy Phillips Van Buren, Pioneer Mother . | 90b |
| Alonzo and Elvira Phillips Coon | 106b |
| Old Hebron Cemetery | 120b |
| Levi Hamilton Callaway and Daughters . . | 130b |
| Andrew Cheney Van Buren Family | 154b |
| Joseph Smith Snow Family | 168b |
| Three Generations of Van Burens | 178b |
| Daniel Duncan McArthur Family | 184b |
| Callaway and Stephens Group | 192b |
| William Wallace Crawford Family | 206b |
| John Van Buren and Some Descendants . . | 210b |
| Harry Clifford Van Buren and Some Descendants | 214b |
| Van Burens and Fullmers | 220b |
| Van Burens and Killians | 238b |
| Warren Snow, Joe Snow, Kate and Family . | 250b |
| Charles and Claytie Snow Riddle | 256b |
| Ellen Virginia Snow, Albert Christensen . | 264b |
| "Jennie" Snow Christensen and Home . . . | 270b |
| Andrew L. and Lauretta Snow Neff Family . | 284b |
| George K. and Lucille Black, Ed and Dora Snow | 294b |
| Lauretta S. Neff, F. Cheney Van Buren . . | 304b |
| (Oldest living Van Buren Granddaughter and Grandson) | |
| Samuel Emory Phillips and Phillips Cemetery | 402b |
| Samuel Allen Phillips Homes | 406b |
| Samuel Allen Phillips and Sons | 408b |
| Old Coon Homestead in Ohio | 422b |
| Coons and Weeks, Descendants of Alonzo Coon | 426b |

FIRST GENERATION

Introductory Prologue

The Name

The surname of Van Buren originated with a town by the name of Buren in the country of the Netherlands, or Holland as it is often called. There are two towns by the name of "Buren" in the Netherlands. One is in the Province of Gelderland, the other in that of Friesland. The prefix "Van" is a Dutch word meaning "of" or "from"; thus an individual called by the surname of Van Buren is someone who lives, or has lived in the town of Buren; or it is someone who has come "from", or was once "of" the town of Buren, or a descendant of such a one. The surname is spelled in many different ways--Van Bueren, Van Beurten, Van Buuren, etc., or Van Buren, as we spell it. Sometimes the prefix is omitted and the name simply spelled Beuren or Bueren, etc.

There is a tradition that the early American families by this name were branches descended, originally, from the Count de Van Buren, whose daughter Anna married Prince William of Orange. No positive proof of this has been found, although some of those families adopted the Royal Van Buren Coat-of-Arms as their own.

The first Van Buren family in this country of which we have account is that of Cornelius Maessen Van Buren, who came from Holland to New Amsterdam in the year 1631. Former United States President, Martin Van Buren, is of that line. There is much published genealogical information available on his family. In April of 1660, in the ship "Guilded Otter", came Gerrit Aartsen Van Buren and Gerrit Cornelissen Van Buren, both listed as an "Agriculturist from Holland"; nothing else is known of them. Dr.

Jan - or Johanes - Van Buren came to New York from Amsterdam, Holland, around the year 1700. His family and descendants settled largely in New York and New Jersey. The genealogy of his family was published by Mrs. Van Buren Peckham. In it she includes the Van Buren Coat-of-Arms, and also a statement that President Martin Van Buren's family has no right to use this emblem. Whether or not these early American Van Buren families were all descended from the same Dutch ancestor is still a question.

Barnard Van Buren, our first known Van Buren progenitor, who lived about 1785-1840, has been said by some to have been a relative of President Martin Van Buren. Much searching has failed to substantiate this. Some have gone so far as to say he was a descendant of the President. This is impossible; they were contemporaries. The given name of "Barnard" is typically Dutch, and it is used interchangeably with "Barent". Just where our first known Van Buren forebear "fits" on the "family tree" is yet to be ascertained. The possibility that he may have come to this country directly from Holland should not be altogether overlooked; however, research is still in progress, with a hope that "he" and "we" may be "linked up" some day to the proper Van Buren from the Netherlands.

The Time

The time, with which we are concerned in this presentation, was at the crossroads of the past two centuries; when Young America, her birth accomplished, her survival assured, began to grow like a young giant--bursting out at the seams in all directions and pushing her frontiers before her.

During the Revolutionary War the fertile valley of the Mohawk River, cutting across the center of New York State from east to west, became the bread basket of our nation. Thousands of bushels of wheat and other grains were raised there, and laboriously transported to the besieged cities of our eastern seaboard. After the war, when the threat of Indian depredations

had lessened some, wealthy companies bought up much available land and advertised it for resale, on inviting terms. The "Holland Company", an organization of six Dutch banking houses in the Netherlands, began pouring its money into various developments in war-impooverished America. On September 13, 1792, this company began the purchasing of four million five hundred thousand acres of choice land in northern Pennsylvania and western New York. Included in the purchase was a tract in northeastern Oneida County, New York. Surveying the land into farms, building roads, sawmills, etc., and otherwise improving its holdings, the company offered the property for sale at enticing prices. Ten thousand individuals, mostly young couples from New England, Europe, and the eastern New York counties, settled in the Oneida tract alone within the next ten years.

Travel to and fro within the country at that time was slow and tedious, whether one went by coach, wagon, or horseback on land, or by flat boat, barge, or other craft by way of water. Land travel into central New York was over the "Great Western Turnpike", which followed, substantially, the old beaten war path of the savage Iroquois Indians. In fifty-six miles of this highway, from Albany to Cherry Valley, the turnpike boasted sixty-two taverns all kept "for the convenience of the traveler with a thirst." Whisky was fast replacing the redman as a national threat to the progress of civilization. Enroute, on this tavern-strewn highway, one was apt to be forced aside by monstrous canvas covered wagons carrying a hundred bushels of wheat or more. Being drawn by from three to eight horses and announced by the dinging of a bell on the lead horse, they were controlled from a single line by the teamster, whip in hand, walking along on the footpath which lay on either side of the road. Stage coaches were common in those days, and if their speed was ten miles an hour the passengers almost thought they were flying.

A journey by water, into Central or Western New York, could be had by way of the Mohawk River; although slower and more expensive, it

was perhaps less fatiguing. The boats were propelled by oars and sails, and sometimes, over shallow places, by means of poles. The average rate of speed was about twenty miles per day in 1790. A typical conversation about travel at this time has been recorded as follows:

"You are going to the west I expect?" "Perhaps I may." "Aye, you came down the river." "Yes." "That's fine traveling; that's what I like; you push along so slick there's no chance of getting one's neck broke, as there is aboard those stages on the rough turnpikes. If the boat sinks one's only up to one's knees in water."

One of the events which affected the lives of many at that period was the War of 1812. In that year our young United States declared war on Great Britain, listing as contributing causes "... continued acts of harassment against our nation and her people, such as, inciting the Indians against us in the west, blockading our coasts; capturing 900 of our merchant ships in ten years; stopping our ships and taking our seamen off by force, claiming they were British deserters; and numerous other acts of aggression, the likes of which the national temper would stand no more!"

Several of the great battles of this war were fought on and around the Great Lakes region within sound of Niagara Falls. Our Canadian border was the scene of much fighting. The Mohawk River Valley became a great military highway for the transplanting of armies and munitions to those frontiers. The resulting influx of trade and improved markets were welcomed by the farmers of the region. Times were good; board-and-room costs rose from one dollar to one-fifty a week.

But the war, which ended with the signing of the treaty on Christmas Eve 1814, had been a great strain on the United States government, financially and otherwise. The National Capitol had been burned; many lives had been lost; and the secret hope that we could take Canada from the British, in the conflict, had failed miserably. In fact, the final gains seemed negligible, and this country was

not very proud of herself--with one big exception! Of the thirteen naval battles fought in this war the United States had won eleven. She had beaten the invincible English Navy--a feat which no other nation had ever accomplished. This was something to boast about in every town and tavern in the land. In the long run, this war aided greatly in solidifying this nation and helping her to "come of age."

The year 1817 brought a surge of progress to the Mohawk Valley, with the beginning of the construction of the great Erie Canal along the Mohawk river. The estimated cost of this gigantic waterway was \$5,000,000, which was a lot of money then. It was to cover over a thousand miles of territory along the bed of the Mohawk and its arterial streams. One can imagine the excitement in the towns, cities and villages along the route. People began pushing into the valley in droves, in hopes of benefiting from the huge project. Money and jobs in the area were plentiful, and the price of land skyrocketed. At the completion of the canal in 1825 this valley became the route of the greatest tide of emigration known in "modern" times. The amount of travel and traffic passing through was simply enormous, changing the economic picture there completely.

Freight, which heretofore cost a hundred dollars a ton to transport from Buffalo to New York, could now be carried for three dollars a ton. Whereas formally small barges used to be able to transport only a few hundred bushels of wheat at a time at the speed of a mile or so an hour, now large barges, drawn by spans of horses, traveling along the tow-paths beside the canal, could travel two-and-a-half times faster and carry 8,000 bushels apiece. A fleet of six such barges could pass through the great locks of this canal at one time. With the later advent of steam engines, the canal was enlarged and modernized, and then one giant barge, drawn by steamer, could carry the equivalent of a freight train of seventy-five cars. One-half of all the wheat transported from America came over this waterway.

The life of the woman in the home then was not an easy one, but it was challenging; for every home was a multi-purposed factory under her hands. She carded by hand the fleece of the wool clipped by her farmer husband, then she spun it and made yarn. With hand loom she wove the cloth from which she hand stitched her own dresses, which usually lasted for years and were then passed down the line to each daughter in her turn. From the flax raised by the farmer, after she had made it ready for the spinning wheel, she spun and wove all the linen for her household uses. Her husband's clothing she made from buckskin or leather he had tanned, or from homespun wool or coarse linen. She prepared and braided straw and made her own hats and those of her husband and children.

Every family had its own orchard and garden, from which came much of its daily food, with some to dry or preserve for winter use. Herbs were riased and dried for seasoning, or made into medicines. From the wheat raised by the farmer and ground into flour at the mill, or from corn meal, bread was made. Sorghum and molasses and sugar syrup were made from cane and other grains. Vinegar was made from apples; distilleries produced corn or rye whisky. Sugar was secured from its maple trees, and honey from its own hives. Barnyards were well stocked with pigs, cows, lambs, goats, chickens, geese and turkeys; from the spoils of the hunt venison and beef were jerked; cheese and butter, soap and candles were made; bacon and ham were cured and lard rendered; pillows were stuffed with feathers; nuts were gathered from the forest--the tasks were endless. Cooking was done on open fires or in heated pits; but wood-burning stoves were soon contrived. There was no refrigeration, no inside plumbing, no electricity. Tailors and boot makers had no shops, but went from door to door mending and "making up" for the year. Each family "put them up" for the duration of their service at their home, and likely paid them in produce.

Many of the American people at this time were of a spiritual disposition, having descended,

not many generations back, from Puritans, Pilgrims, Quakers, hard-shelled Baptists, etc., who had come to these shores for the sake of religious liberty. As they gathered on the frontiers of this land from north, south, east and from across the sea, they brought the dogmas of their faiths with them, and often their ministers as well. The exhortations of these contending preachers, each proclaiming the "saving power" of his particular religion, gave their congregations much to ponder. The eighteen twenties found the humble families of the western frontiers caught in the fervor of religious revival. An atmosphere of emotional conversion was strong among them. It was popular to "belong" and "be saved!"

The time then, shall we say, at the cross-roads of the eighteenth and nineteenth centuries, was a time teeming with opportunity, expansion, change; a time for the brave to venture, strive, and succeed!

The Place

The place was within the fertile basin of the lazy Mohawk River, in the State of New York, U.S.A. On the bank of the river, almost exactly mid-way between the Great Lakes and the mighty Atlantic, lay the town of Utica, hub of the vast farming region which surrounded it. Rising northward from Utica was the small village settlement of Trenton. This was the place!

Less than two hundred years ago the center of civilization in America was along the Atlantic seaboard, and white settlers had ventured very little inland. Central New York State was nothing but a wilderness of thick intervening forests, whose silence was pierced only by the howl of wolves and the whoops of savage Indians. When the white men tried to spread out into these places beyond the frontiers, they were not welcomed by the savage Iroquois who peopled the area. The charred remains of many homesteads bore mute evidence of this. The early settlers, moving westward, were entirely dependent upon the goodwill of the Indians and their own courage.

Numerous attempts were made before men and women of valor, with great toil and peril, were able to push back this wilderness. Small forts and outposts were built along streams and rivers, and men kept vigilance as they planted and reaped.

Utica, Oneida County, New York, first a fort and still but a small log hut settlement in 1791, was the main stopping place for travelers along the Mohawk River, midway between Albany and Lake Erie. Within the next decade however, this village became one of the fastest growing communities in the State. Aiding substantially in its growth were the activities of the Holland Company, or Holland Land Company as it was then known. This company, which had bought up available land in the region, was advertising and selling this property with surprising success. Buying up the land and pushing out from Utica in every possible direction, stalwart young settlers staked their claims on creeks and streams, and small villages of farms sprang up as if by magic.

One of these was the community of farms known as Trenton, about fourteen miles north of Utica. The first permanent settlement at this place was by Garrit Boon of Rotterdam, Holland, who was an agent for the Holland Land Company. Here, in 1792, he pitched his tent where two creeks came together, and called the place "Oldenbarneveld", in memory of a Dutch nobleman and statesman, John of Barneveld, who had lost his head because of his political beliefs. Herr Boon had a scheme in his head. He had taken account of the fine maple trees in the vicinity and thought he would establish sugar production in the area on such a large scale that it would put the sugar cane industry of the south out of business, and thus help make an end to slave labor in America. He immediately set about to induce carpenters, artisans and laborers into the place in order to start his project. He soon had a sawmill erected on Cincinnati Creek, where he supervised the making of very long narrow wooden troughs, or grooved slats, by which means he hoped to conduct the maple sap

from tapped trees down inclines to a reservoir on his place in the small valley. But the troughs warped and leaked and were hard to control. After two seasons of profitless experimenting this "sugar bush" project of Garrit Boon's was abandoned, and the land was offered for sale at a bargain. The sale of farming lots began the latter part of the year 1794, at an average low price of \$2.50 an acre, with ten dollars down and ten years to pay; part of which pay could be in produce. Business was brisk and the land sold like hotcakes.

The settlers who bought land and made their homes in Trenton were mostly Yankees from New England, or Low Dutch (Holland Dutch) as they were called. In 1804 the community of Trenton numbered between two- and three-hundred people. These were living - around the little central village called "Oldenbarneveld" - north, south, east and west in various groupings of farms designated as Prospect, South Trenton, Sittville, Holland Patent, and Trenton Falls. The village proper was first called "Oldenbarneveld", but later known as Trenton, being officially changed to that name in 1833, by which it was known for over a hundred years.

Today the name of the town is "Barneveld", although the over-all area has been known as "Trenton" from the beginning.

By the year 1810 there were five stores and a number of churches in the vicinity. The first church established was the Presbyterian, but other religious organizations soon followed: the Reformed Christian, or Unitarian, the United Protestant Religious Society, the South Trenton Baptists, etc. Most of the early Trenton settlers were of a religious bent and well acquainted with their Bibles. They were also a home-loving and a freedom-loving people, quietly attending to the affairs of their farms and the village, most of them making no particular demands upon the attention of the outside world at large.

There were a few striking personages in the place however, who must have stirred their fellow

villagers to deeper thinking and more unusual effort. Three seemed to stand out among the rest: Adam Mappa, the agent replacing Gerrit Boon for the Holland Land Company, had been an officer in the Dutch army at one time, and was an exile from his native land because he opposed political tyranny. He spent his company's money lavishly in an effort to make Trenton an ideal colony in the wilderness; Adrian Francis Van Der Kemp, once an ordained Baptist minister in Leyden, Holland, was also an exile from that country. He was called by some the "most learned man in America at that time." He was active in behalf of church, civic, and political growth in the community; and later stimulated a great deal of political thought and action in the nation; Reverend John Sherman, an honor graduate from Yale College in 1793, later became the Pastor of the First Congregational Church in Mansfield, Connecticut. Because he was a deep thinker and came to have some progressive religious ideas of his own, he was asked to resign his pastorate in that place, and went to Trenton in 1806 as the first Pastor of the Reformed Christian Church there. He also established one of the first private schools in the village, wrote many books, and was a great expounder of religious freedom. It is not for these things, however, that John Sherman would be longest remembered in Trenton, but for his foresight and dedication in the advertising and development of the area's greatest natural resource - beautiful Trenton Falls.

These falls were a series of tumbling cascades of amber-colored water which roared through cedar-banked chasms of vericolored rock down the bed of the West Canada Creek, which flowed less than an hour's hike from the village. The first settlers had learned about the falls from the Indians, who called the brown stream of the West Canada Creek the "Kanata" or "Amber River." Its roaring, tumbling cataracts they aptly named "Kuyahoora" or "The Leaping Water." Mr. Sherman was the first to recognize the commercial value of these falls, and it was largely through his efforts that they later came to rival Niagara Falls in popularity.

Perhaps Jacques Gerard Milbert, a French

artist and naturalist, can give us a better picture of "the place." Coming to visit this country in behalf of the French government in 1815, and including the Trenton area in his visit because of the unusual geological formation at Trenton Falls, he tells, in his memoirs, about traveling up the Mohawk Valley by coach, where he found Utica to be "a town of five hundred houses, elegantly constructed and decorated." He left Utica before sunrise, by the toll-road, and halted on top of the "Big Hill" to look back and discover the Mohawk River, "like a silver furrow sparkling in the sun, reflecting the image of the trees and rustic habitations which adorn its banks." He arrived in Oldenbarneveld (Trenton) on a Sunday, and wrote of that village: "It is surrounded with hills covered with luxuriant and varied vegetation, and through the valley winds a pretty brook. A church, newly constructed, by its whiteness contrasts with the laughing verdure, and around it are grouped pretty houses, one of them remarkable for its elegance, the residence of the Holland Company for the sale of lands. On this day the roads from different directions, terminating in the village, were covered with a file of wagons and saddle horses from the surrounding country."

The Father

Barnard Van Buren, the father of our great-grandfather, Cheney Garret Van Buren, has been little more than a legend to his present posterity. When and where he was born; the names of his parents; when and where he married and died--most information which serves to identify a person--is all missing in his case. That he was of Holland Dutch descent we know; and a study of the time and place in which he is known to have lived have, through the filament of the imagination, helped to piece out a little more fully the pattern of his life.

We first found Barnard Van Buren, with his family, in the 1810 United States census for Oneida County, New York. The township was not given. At that time he was listed as being between twenty and twenty-six years of age. His family, or those

living in the home at the time of the census, consisted of an older female between 20 and 26 (undoubtedly his wife) two males under 10, and two females under 10. Being under twenty-six years then, married and with four children, we can safely judge his age to have been about twenty-five years in 1810, placing the year of his birth at about 1785, which was just two years after the treaty was signed bringing to a close the Revolutionary War.

Not knowing, at first, the name of the town in Oneida County, in which he lived, but making note of the fact that his close neighbors in the census list were given as Peter Garrett and Cheney Garrett, we were delighted to find an account of Peter and Cheney Garrett in an early history of the town of Trenton in that county. This history tells of the coming of these two Garrett brothers into the area, with Garrit Boon. They were carpenters from Connecticut, and they settled on farms in South Trenton. We conclude then that the Van Buren family were also located in South Trenton, Oneida County, New York, in the year 1810. Old maps of the Trenton area show South Trenton to be in the southernmost part of Trenton township. This places their home then about eleven miles north of the town of Utica.

Just when Barnard Van Buren came to Trenton we do not know--whether he came as a youngster with his parents; whether as a young man, venturing, in his teens; whether as a newly-wed seeking a home for his bride; or whether he came as a family man in the early part of the last century, we cannot tell. From whence he came is also a mystery which yet remains to be solved. But whenever and from wherever Barnard Van Buren came to Trenton and purchased farmland from the Holland Company, we do know that the men living in the neighborhood at the time turned out to help him settle and put up his house, for that was the custom in those early days at Trenton, according to early histories of the area.

Now evidently Barnard Van Buren and his wife did not favor the existing local religious organizations of Trenton; for on February seventh,

1813, they traveled south to Utica for a very special purpose. Surely the trip must have been of the utmost importance to them, to have been taken in the dead of winter, with a family of small children, over the roads which were available at that time in the area. They must have made the trip by wagon, riding down the steep incline which descended to the Mohawk riverbottoms--a hazardous journey at any time, according to early historians, but particularly so in wet weather when the roads were slick and miry. On reaching the north bank of the river they would have crossed over to Utica. This was undoubtedly done on the "covered bridge" referred to by one early writer as being "built in a bad and awkward manner." Perhaps they teetered perilously all the way across. This same writer observed a notice on the bridge which said, "All persons who pass this bridge on horseback or wagon, faster than a walk, shall be fined the sum of one dollar."

The baptismal records of the Old Trinity Episcopal Church of Utica, New York, show the following entries:

| | | |
|--|----------|-------------------|
| 1813 | Feb. 7th | Baptised |
| Martin, son of Barnard & Barbary Van Buren | | |
| | | born 12 July 1805 |
| William, son of same | | |
| | | born 22 May 1807 |
| * Lorany, <u>son</u> of same | | |
| | | born 19 Mar. 1809 |
| Cheney Garritts, son of same | | |
| | | born 21 Jan. 1811 |
| Barnard, son of same | | |
| | | born 3 Dec. 1812 |

Here, for the first time, we find the name of Barnard Van Buren's wife given; also the names of the five children who belonged to his family on the seventh of February 1813. Also, we find the dates of the children's births. We conclude from this record--since Martin, the oldest child, was born 12 July 1805--that Barnard and his wife "Barbary" (she was likely named Barbara) must have been married sometime about the forepart of the year

1804, when he was nineteen years old and she about seventeen.

Although *Lorany, third child listed in the foregoing baptismal record, is recorded as being a son, this is undoubtedly a mistake of the recorder and the record should have read daughter instead. There are several reasons for this opinion. First, the ending of the name Lorany is the same as the ending of the mother's name Barbary, leading one to believe that this is a feminine ending and that the name was perhaps Lorena, not Loreny, as Barbary must have been Barbara. Second, the name Lorena or Lorraine was a common feminine one in use at the time--it also was the given name of the wife of a neighbor of the Van Burens, Cheney Garrett (Lorraine Plant Garrett). Third, in the 1810 census Barnard Van Buren is listed as having in his family two males under 10 and two females under 10. Martin and William, the two older sons, both born before 1810, account for the two males; but where are the two females? If Lorany had been a son--since the date of birth for this child was 1809--the census would have listed three males under 10 in 1810. The census, however, listed two males and two females. The third child "Lorany" must account for one of these females under 10 in 1810. A later census record taken of Barnard's family bears out this conclusion. But where is the second female under 10 in this family in 1810? Another daughter, living in 1810, must have died between the time of the census in 1810 and the date of the baptisms in 1813. This "other daughter" could have been born about 1806 or 1808, according to the spacing of the other children. Few frontier families raised all their children to adulthood in those early days. The mortality rate of children then was very high. Indeed, the death of this "other daughter" could have been the propelling circumstance which caused Barnard and Barbara Van Buren to travel in the bitter cold of winter to care for the baptisms of their remaining five children, lest they too should die without this "saving" ordinance, and suffer the unhappy fate allotted to all such infants by the Clergy of that day.

When the War of 1812 was in progress,

Barnard Van Buren was probably among the other "soldiers" serving their country, since all able-bodied men between the ages of eighteen and forty-five were required to volunteer for the struggle. Only Clergymen, State officers, and school teachers were exempt. Barnard was about twenty-eight years old at the time, and a farmer.

In the year of 1820 the census record of Barnard and his family was again taken in the township of Trenton. Here he is listed as being between twenty-six and forty-five years of age and "engaged in agriculture." Barbara, his wife, (though not named) is listed as a female between twenty-six and forty-five, and there has been quite an increase in the family in ten years. For, besides the males (Martin and William) then between 10 and 15; the one female (Lorany) between 10 and 15; and the two males (Cheney Garritts and Barnard) under 10--we find three other males under 10 and another female under 10, making seven sons and two living daughters - nine children in all; which was a good sized group to clothe and feed and "keep in the straight and narrow!" But at least there were plenty of hands to help with the pigs, sheep, cows and chickens on the farm; to "hitch" the horses, cut and carry wood, assist in planting and reaping and taking the produce to market at Utica. Extra children meant extra hands on the farm in those laborious times; now days they are "tax deductables"!

The ten years between 1820 and 1830 brought more changes to the Van Buren couple. Though they still lived in Trenton on the farm they had occupied for more than twenty years, still neighbors to the Garrett families, for some reason or other the nine children, listed in the 1820 census, were not with them when the 1830 census was taken. We can account for some: Martin, the oldest son, had married a young lady by the name of Sabrina Burlingame at Trenton, on February 28, 1828. He was listed in the 1830 census in Trenton as having a wife and one son under 5. Cheney "Garritts" (Garrett) and Barnard, Jr., were probably away from home working, because we can account for them later, what became of the

rest of the nine? We can only surmise that some had married and moved away, and others deceased. But there were two additional young children living with the couple in 1830: "one male between 5 and 10" and "one female under 5." The three foregoing census records strongly indicate that Barnard and Barbara Van Buren may have been the parents of twelve children. We have the names of five, and possibly a sixth; but nothing more is known of the others than has been given by the census records.

The census of Trenton for the year 1840 fails to include either Barnard or Barbara Van Buren. The only one of their family shown is Barnard Van Buren junior. He is married, with a wife (between 30 and 45) and a baby daughter (female under 5). We are prone to believe that the life of Barnard Van Buren, Sr. came to an end sometime before the year 1840. The last we know of him is that he was living at Trenton at the time of the 1830 census. He must have died sometime between his forty-fifth and fifty-fifth year. His wife, Barbara, was perhaps living elsewhere at the time. We did not find her in Trenton. Perhaps she was living elsewhere, for she survived her husband by over thirty years.

The Mother

Barbara (Barbary) _____ Van Buren, mother of Cheney Garrett, was born in the year 1786 or 1787, in the State of Massachusetts, according to her own testimony at the time of the 1850 census. We do not know her maiden surname nor the town or county in Massachusetts in which she was born.

We find her first, by name, in the record of the baptisms of her five children, which she attended with her husband Barnard Van Buren. These took place in the Old Trinity Episcopal church at Utica, Oneida County, New York, on February 7, 1813. Barbara was about twenty-six or twenty-seven years old at the time. Her children were: Martin, age seven and a half; William, age five years three months; Lorany, age nearly four; Cheney Garritts (Garrett) age two years twelve days; and Barnard, Jr., age

two months four days. However, we know that previous to this she was living with her husband Barnard and four children in South Trenton, Oneida, New York. (1810 census)

Just when Barbara came into the region of Trenton we do not know, but she was one among the thousands who came from the New England States in that great western migration between the years 1792 and 1806. Did she come as a young child with her parents? Perhaps! However it may have been as a young bride that she came, when she was in her late teens, or as a mother with a family of small children.

Barnard Van Buren built a house for Barbara in South Trenton, on a farm he had purchased from the Holland Land Company on very reasonable terms. The house was likely of logs, and the farm covered with woods at first. However, as the months and years sped along the farm was cleared and cultivated, and the house improved and no doubt extended so as to accommodate the couple's ever increasing family; for, if our calculations are correct, Barbara bore her husband twelve children. The Van Buren farm adjoined that of Cheney Garrett, a carpenter from Connecticut, who came in with the first settlers of the area. With Mr. Garrett came also his brother, Peter Garrett, and their father, John. The friendship between the Garrett and Van Buren families was evidently a close one, for Barbara and Barnard named two children for the Garretts: "Cheney Garrett Van Buren" for their neighbor Cheney Garrett, and "Lorany" Van Buren for Cheney Garrett's wife, Lorraine Plant Garrett. This naming of the Van Buren children is evidence that the Van Burens were in the Trenton area before either of these children were born (1809) since the Garretts were there by 1794.

It is thought by some that Barbara Van Buren was a Garrett - perhaps a sister to Cheney and Peter and a daughter to John Garrett. A thorough study of the John and Hannah Barker Garrett family (married in 1767) shows no sign of a daughter Barbara. Although it could have been possible, it has not proved to be so. Barbara Van Buren

might have been a "Cheney" before her marriage, or she may have been a "Plant", a relative of Lorraine Plant Garrett. These possibilities have not been explored.

The life of the mother in the home at the turn of the last century was certainly not an easy one; especially for one with a large family. There were few conveniences as we know them today. She bore and nurtured her children; helped to raise and prepared the victuals that nourished them; knit, spun, wove and fashioned the clothing that covered their bodies. Their training was almost wholly her responsibility, with poor help from church and school. Her greatest dreams could not have visioned the luxury of Youth Organizations, Planning Boards, P. T. A., and T. V.

Since Barbara's husband was of Dutch descent, and since so many of the people of Trenton were Dutch by birth, she perhaps was influenced by their modes of living. The early Dutch settlers in Trenton had a simplicity that endeared them to their friends. They were strong and hard-working people, honest, lovable and jolly, with a zest for the simple things of life - and they liked to eat! An interesting account is given by one historian, of the early Dutch people's habits of eating in those days at Trenton.

- "1st. At half past 7 in the morning -
Tea and bread and butter
- 2nd. At 11 o'clock -
Lunch for the gentlemen
- 3rd. At 1 o'clock -
Dinner
- 4th. At 6 o'clock -
Light tea
- 5th. At 9 o'clock -
A hearty supper of cold meat and
hot vegetables, followed by sound
sleep and a good old age."

Whether members of the Barnard and Barbara Van Buren family followed the habits of the sturdy Dutch father, or those of the sensitive Yankee mother, it is impossible to know. They probably worked out a compromise, patterning

their own lives from the best of each. And it is thus that our "American Way of Life" was formed - by the blending of the culture of all peoples in the crucible of time.

Barbara and Barnard Van Buren were gone from Trenton by the middle of the year 1840. He was undoubtedly deceased, and she living elsewhere. But, at the time of the 1850 census ten years later, we find that Barbara had settled near Trenton in the village of Deerfield, Oneida County, New York, which was just a few miles south and east of her old home. According to this census, she was living in Deerfield with a family by the name of Johnson. Their's was the second house enumerated by the census-taker there that year. Following is a listing of their record in this 1850 census.

| <u>Name</u> | <u>Sex</u> | <u>Age</u> | <u>State or Country of Birth</u> |
|---------------------|------------|------------|--------------------------------------|
| McClellan Johnson | M | 75 | Scotland |
| John Johnson | M | 34 | New York |
| Mary Johnson | F | 30 | New York |
| Henry Clark | M | 19 | New York |
| Harriet Manaice (?) | F | 17 | New York |
| Thomas Burns | M | 14 | Wales |
| David Burns | M | 11 | Wales |
| Barbary Van Buren | F | 63 | Mass. |

What Barbara Van Buren's status was in the above group is not mentioned nor indicated. Mary Johnson (age 30) might possibly have been a daughter who was the female under 10 mentioned in the 1820 census - (the difference in the time of taking the two censuses may have allowed for her reaching 30 by the 1850 date if she were nearly 10 on the 1820 date); Or the unusual grouping of people may indicate that this was a rooming house and that Barbara was but a lodger there. On the other hand, this may have been a home for the homeless, kept by the Johnsons, and Barbara may have been employed by the family as a servant.

The 1850 census of Trenton lists a Lydia Van Buren (age 22 in 1850). She was living with Walter and Elizabeth Carter and their large

family of children. We feel confident that this Lydia Van Buren is the youngest daughter of Barbara and Barnard, the one listed as being under 5 in the 1830 census of Trenton. The fact that their son Cheney Garrett Van Buren named his youngest daughter "Lydia" strengthens this belief. The Lydia Van Buren of the 1850 census was possibly employed by the Carter family at the time.

Indications are that Barbara was a member of the Baptist Church at Deerfield in her later years. In fact, this may be the reason for her living in that village in 1850. A history of Deerfield has this to say about the early Baptist church there: "... The North Deerfield and South Trenton Church reported fifty-four members in 1850. Rev. Albert Cole was the Pastor. Elder A. F. Rockwell was the Pastor in 1841; Elder S. S. Hayward in 1842 to 1844; Nelson Ferguson in 1845 and 1846; Elder William A. Wells 1845 to 1849. The services are divided between North Gage in Deerfield and South Trenton..." In 1845 Deerfield had 2,347 inhabitants.

We have been unable to locate Barbara Van Buren in either the 1860 or 1870 census of the Oneida County region; but she must have been still living there at those periods. Her death occurred in the city of Utica, Oneida, New York, January 5th, 1871, according to the Old North Gage church record listed in records compiled of old churches and cemeteries of New York by the Daughters of the American Revolution of that State. She was buried in the North Gage Baptist Churchyard cemetery at Deerfield, which is still in use there. The old Baptist Church existing then is still standing, like a sentinel, overlooking the churchyard graves and monumental markers. It is a lovely spot.

The women of those first settlements were equal to the men in courage and the resourcefulness to meet the necessities of the new frontiers. They were superior in refinement, having been trained in politeness and courtesy, many of them taught in homes by parents who were tutored in the strict discipline of a puritanic society. These



Old North Gage Baptist Church Cemetery
Deerfield, New York
"Barbary" Van Buren buried here - 1871

graces they practiced, and taught them to their children. Most of them were religious in their makeup and well-versed in the Bible, which was always accorded a place of honor in their homes and which they opened often and used as a source of spiritual strength in their own lives and in the teaching of their children.

"Both justice and decency require that we should bestow upon our forebearers honorable remembrance."

--Thucydides.

PRESENTATION
of
THE LIFE AND TIMES
of
CHENEY GARRETT VAN BUREN

ACT FIRST

Time 1811-1831

Place Trenton, Oneida, New York

Scene I

It is cold outside! The snow crunches as Barnard Van Buren, aged 26, crosses the yard with an armful of wood, and enters the cozy log house where an open fire blazes. All had been made ready for the coming of the new child, and now that he has arrived and been made welcome, a smile wreaths the face of the father, -- "Aye, our third son! It is good to have sons on a farm. We shall name him for our friend and neighbor, Cheney Garrett." Barbara, aged 24, snuggles the newborn babe as he lies on the cot beside her, and thinks, as she settles the coverlets more closely about him: "It is good to have children - good healthy children - and this, our fifth, is especially strong and fair. He will be a great man someday!"

Cheney Garrett Van Buren was born 26 January 1811 in a log house on a farm in South Trenton, Oneida, New York. He was the fifth child and third son of Barnard and Barbara Van Buren. When he was two years and twelve days old he was taken by his parents about eleven miles south to the town of Utica, where he was baptised in the Old Trinity Episcopal Church there, along with his brothers and a sister.

Cheney spent his childhood in the vicinity of his birth. His first training came in his home,

under the hopeful eyes of his mother, at whose knee he learned his first prayers. Carried aloft on the shoulders of his father, he first surveyed the farm, and made acquaintance with horses, cows and other barnyard inhabitants; being taught to mimic their "cackles", "moos", "grunts", and "whinnies". Sometimes he rode to the village store behind his older brother, clinging tenaciously to him trying to keep his short legs straddle the pony. He was tutored at home and in the village school, in reading, writing and sums; learning all the fundamentals thought necessary for his education. His "higher learning" came from the farm and the village, and from forests, streams, the river and "The Falls". The lessons he learned from these were invaluable in the pursuance of his later life.

Farming was the main business of the people of Trenton. The land was rich and productive, and offered a good living if it was worked properly. Cheney learned, firsthand, the best methods of planting, harvesting, stock-raising, dairying, and marketing, with all their various intricacies. Since his parents' family was constantly increasing, the supplying of their food and clothing was the main concern of all its older members. Added responsibility was being continually placed upon Cheney and his brothers. He learned to handle a rifle, for game was plentiful in the surrounding forest and furnished needed variety for the family larder. Trout fishing was excellent on West Canada Creek, and large catches were made at Trenton Falls by lowly bait-casters each summer. It was important to become proficient in that art. Cheney watched with interest the building activities of their neighbor, Cheney Garrett, and those of other tradesmen of the village. Many of the old log houses of the vicinity were being replaced by new frame ones. Clusters of new houses were springing up along the banks of the West Canada Creek, which was rapidly becoming the favorite recreation spot of the area. The local sawmill provided lumber for these houses; and bricks for chimneys were manufactured in a small brickyard there. If ever there was an opportunity, Cheney would "take a hand" in the building, helping and

learning whatever he could of the building trade. He especially liked working with brick, stone and concrete; and as the occasions for work with these materials increased so did his skill.

Scene II

A huge canal was being built on the Mohawk River. Some of the men from the village were working on it and when they returned home, on occasions, they could talk of nothing else. This was to be the largest, longest canal in the nation, and greater than the Panama Canal in some aspects--a massive commercial waterway linking the east of the country with the west. Cheney took every chance he could to go to Utica to market the family produce - cheese, butter, corn, wheat, eggs, beef - whatever could be spared beyond the needs of that fast-growing brood. But he had ulterior motives in these journeys--his greatest desire was to see the progress of the building on the Mohawk River. He watched with intent the dumping of the concrete from large buckets into the huge forms - "Why, they were building the highest set of canal locks in the world at Little Falls, just a few miles down the river! That is what he wanted to do - build things - big things!" Cheney's imagination flew to the future. "In a few months he would be fifteen--he'd be a man then! - yes--soon he would leave the farm--he would go west--there would be plenty of building to do there. But first he must learn more of masonry; perhaps he could get a job on the canal!"

October 26, 1825, the Erie Canal was finished. The great dream envisioned twenty years before was a reality. There was a great opening celebration. Cheney joined the crowds of excited farmers who swarmed both banks of the Canal at Utica. It was the same at every town and village along the way. Never before had there been such an occasion in those parts. The encyclopedist gave this account:

"... The first boat to enter the Canal was the "Seneca Chief", a luxurious passenger packet. On board were New York's Governor Clinton, his family, his friends and his official staff. A team

of four powerful grey horses hauled it along, and as they began treading the tow-path, a cannon at the entrance of the canal announced the official opening. A minute later another cannon boomed forth some miles away; then a third, far off in the distance, almost beyond hearing.

"These cannon were a series of several hundred stationed at intervals along the Canal, reaching down the Hudson to New York, each barely within sound of the other. And so the news of the opening was flashed down to New York as fast as sound could travel, passing down the line in an hour and twenty minutes.

"Following the Seneca Chief into the Canal came a procession of barges, each gaily decorated with flags and flowers and crowded with people. One, called Noah's Ark, carried as passengers a bear, two fawns, two eagles, two raccoons, and two Indians. And so the procession continued along the Canal toward Albany. All along the route it was met with music and cheering crowds of farmers, most of whom had settled in anticipation of the benefits they would derive from the Canal.

"At Albany the barges were greeted with the booming of cannon, a grand military procession, and a citizens' parade. Here the flotilla of barges glided into the Hudson and began its journey down to New York. The "Washington", a new steamer - one of the finest on the Hudson - came up to meet them and continued with them past New York, to the sound of ringing bells and booming cannon, and on down the harbor to the Narrows. The journey from Buffalo had taken just nine days.

"Outside the Narrows the flotilla paused; then the Governor lifted a keg containing water from Lake Erie, which he poured into the Atlantic Ocean, signifying the union of the two waters. Another keg, containing a mixture of water from all the great rivers of the world - the Ganges, the Thames, the Nile, the Amazon - was poured over, to indicate that the commerce from all parts of the world would now pass that way.

"The celebration that welcomed the Governor

and the flotilla to New York City exceeded anything of the kind that had ever taken place in the nation before. Military and citizens' parade thronged the streets. All the trades were represented, the fire department leading. Heading the marching Printers was a wagon carrying a printing press, which turned out leaflets as the procession marched along, bearing the following verse:

"'Tis done! 'Tis done! The mighty chain
Which joins bright Erie to the Main,
For ages shall perpetuate
The glories of our Native State."

With the advent of the Erie Canal and the increased water traffic, the seed of longing grew stronger within the heart of Cheney Van Buren. He watched the boats and barges come and go along its course with fascination; each sailing craft seemed to call to him: "Come along! Come along!" Determination surged within his breast, "Some day I'll ride that Canal, and I'll ride it clear to Buffalo!"

Scene III

The Canal not only increased traffic a hundred-fold, but it increased the flow of tourists coming to visit "The Falls". Reverend John Sherman had purchased sixty acres of land along the West Canada Creek, near The Falls, from the Holland Land Company, and erected a small building which he called the "Rural Resort". He made no attempt to cater to overnight visitors at first, but merely served meals and guided parties through the chasm for a fee. But the demand became so great from eager enthusiasts that he enlarged the place to accommodate roomers also, and success rewarded his efforts. Trenton Falls became a "must" on the "Grand Tour" from New York or Boston to Niagara. The local falls soon came to rival Niagara Falls in popularity. Visitors published diaries and travel books about Trenton Falls, and poets were inspired by her beauty. People from all walks of life came from far and near to sing its praises.

"Beautiful Waters! Sparkling free
Spanning the Globe with your Ministry
... Onward you press in your mission proud



High Falls by Moonlight
One of the Many Roaring Cataracts which once was
"Trenton Falls."

... And still with Spirit Free
 Receive the wealth of the weeping cloud
 And bury it in the sea."

--Lydia Sigourney

Among the numerous thousands who visited The Falls from afar was William Cullen Bryant, poet and editor. He, together with a friend, wandered too far up the chasm one evening and became lost in the darkness. Their distraught wives, meanwhile, organized a search party; but it was hours before Bryant and his companion heard their frantic shouts and saw their flaming torches. Mr. Bryant has left an excellent description of Trenton Falls in his book "Picturesque America".

"...Here is the gross volume of water, poured into one tremendous arching flood, down into the bed below. On each side, where the leap is taken, are jutting masses of rock that enviously would hem it in; but by contracting their gates, they only concentrate the strength of the leaping water and add to the bold force of its curves. The color is an extraordinary topaz hue, like nothing ever seen in any other land or in any other part of America. It resembles a cascade of melted topaz, as far as color goes; but what can compare to the exquisite character of its changing tints? For, as the water descends, that which was brown becomes lighter and lighter until actually white, and then as it nears the smoky clouds of spray at its base, becomes dark again. It is like the changing sheen on velvet, or the glancing hues on the finest furs. The stream is impelled forward into the air so vigorously as if shot from some wheel constructed by a Titan Miller. Hence the immense clouds of spray that rise up from the boiling, seething, twisting tormented flood below. The great chasm is full of it. It not only comes upon us in showers, but it floats in great wreaths in the upper air, sailing through the chasm at a height far above that which rises from the second section below. Turning ungrateful backs upon the glorious topaz below, we gaze down the gorge, lost in love and admiration of the God that made the world so fair..."

The Rural Resort was not only a gathering place for celebrities and travelers from afar, but it was a place of socializing for the young people of the region. They loved the romance of The Falls and the daily excitement of the goings and comings of the "Tally Ho" and other coaches and vehicles laden with ladies and gentlemen from the world over. Some of the local girls were called in occasionally, as extra help; and where young ladies are you usually find young men. Parker Willis, a regular visitor to the Resort, was the "Walter Winchell" of those days. He frequented the place to get material for the newspaper column he published in "The New York Mirror" each week. The practiced eye of "Nat" Willis overlooked nothing at this Resort Hotel, which he described thus: "A house which the original forest still cloaks and umbrellas, leaving only its front portico, like a shirt ruffle, open to the day; and which I pray, with all its homely inconveniences, may never be supplanted by a hotel of the class entitled to keep a gong. It is a popular place of resort for every village within thirty miles; and from tea in the morning till four in the afternoon, there is a gay work with the country girls and their beaux--swinging under the trees, strolling about in the woods near the house, bowling, singing and dancing. The average number of these visitors from the neighborhood is forty or fifty a day. I am inclined to think that the inhabitants are a little peculiar in their manners; there is an unconsciousness, or carelessness, of others' observation or presence. We have had songs, duets, and choruses sung here by village girls within the last few days, in a style that drew all the house to listen very admiringly, and even the ladies all agree that there have been extremely pretty girls among them, day after day..."

Scene IV

Cheney loved The Falls. He was stirred by the leaping waters of the amber river. It filled him with dreams and emotions he could not explain. He had grown up with the sound of the roar in his ears and the feel of the spray on his body. He knew every crook and cranny of the chasm - every

leaning cedar - each jutting ledge. Here he came to dream - to gather inspiration for difficult tasks - to lose his disappointments - to plan for future years. As he grew older he often mingled with the young people at the Rural Resort. They had such jolly fun together and there was such excitement - so many new faces! But as his visits to the Resort became more frequent he began to realize that it was not the excitement that enticed him - not the new faces, nor the jolly crowds that drew him like a magnet - but a young lady whose favor he was so eager to win.

Cheney had known Lucy Phillips since the day her family came up the Mohawk River from Herkimer County and settled on a farm in Trenton. She had been just a little girl then, two years his junior; but he had liked her from the beginning. He was disappointed when, in 1824, her father, Samuel Phillips, bought a farm in the little village of Russia, just a mile from Trenton Falls across the West Canada Creek, built a large frame house on the place and moved his family there. He had seen Lucy seldom in the next years. Other interests took his fancy. How happily surprised he was to see her one spring day among the crowd at the Rural Resort. He noted how she had changed, had grown. How lovely she was! Her old attraction for him took possession; he sought every opportunity to be in her company. His feeling for her deepened as they spent gay hours together in the months which followed. Lucy was seventeen and he nearing twenty. They met often, and their talk grew more serious. The Falls was their rendezvous. Here they chatted and strolled together, arm in arm, or picnicked on the flat rock overlooking "High Falls", or splashed pebbles in the "Cascade of the Alhambra". Or, if they sat together in the moonlight, their love secrets were kept in the roar of the cataract, and their plans and dreams whisked aloft in the clouds of foaming spray.

ACT SECOND

The Time . . . 1831-1833

The Place . . . Russia, Herkimer, New York

Scene I

It is a Thursday evening. From the many windows of the two-storied frame house, with its wide veranda, comes a glow of candlelight, which diffuses through the trees on all sides, disclosing rigs and saddle horses tethered to posts and trees. There is a wedding party inside!

Samuel and Mary Phillips are hosting the festivities in honor of their daughter Lucy and Mr. Cheney Garrett Van Buren, of Trenton. It is February 17, 1831. The rooms of the house are gay with the best display the family can afford; and relatives have come from near and far to be on hand for the celebration. Some even came days ahead to help with preparations, and the big house is bulging with extra beds; for the Phillips family is a large one. The just-weds, attired in their best homespun, are being congratulated and jollied by the merry crowd of family and friends. There are, of course, the Van Burens, who have driven over from Trenton: Barnard and Barbara, the groom's parents; Martin and Sabrina and their baby daughter; and Barnard Junior and the rest of the Van Buren clan, young and old. There are the Bakers - half brothers and sisters of Lucy's, sons and daughters of her mother by her first husband, Thomas S. Baker. William and Bianca Baker and their three-year-old son Rufus Crain Baker, have driven up in their coach from Springfield, Otsego county; Thomas Baker and his young wife, and Mary Baker Burdick and her new husband Joel Curtis Burdick have come over together from Trenton. Then there are the Phillips half brothers and sisters, children of father Samuel by his first wife, Betsy Allen Phillips, who live mostly in Russia, including Samuel Phillips, Jr. and his wife Emily and their children Leander and Maranda; Betsy Phillips Thrasher and her husband Joseph, with their two young daughters; and Thomas Phillips and Olive Blanchard Phillips and two children. There are many more. Lucy's three younger sisters are, of course, present--all as excited as can be--Elvira with Alonzo Coon, her husband of six weeks, and "Lina" and Minerva in their Sunday best. And the Reverend Isaac B.



ORIGINAL SAMUEL PHILLIPS HOME AS IT LOOKS TODAY

Built before 1830 in Russia, Herkimer, New York, it has undergone extensive renovation.

Pierce is there.

The Phillips are members of the Reformed Christian Church, and so have asked its Pastor to perform the marriage ceremony. This unique man is much beloved by his congregation. He came to the Trenton area from Rhode Island State in 1814, to succeed Reverend John Sherman as Pastor, and served the members of his church for twenty-five years (1814-1841) to their entire satisfaction. He lives not far from the Phillips family home, on the intersection of the roads between Trenton Falls and Poland, in Herkimer county; but serves the whole area, including Trenton as well. He is considered a man of many eccentricities, "...for he clings to knee breeches and shoe buckles long after they have gone out of fashion, and keeps 13 cats, each with a name of its own." We see him now in his knee breeches and shoe buckles, placing Lucy's hand in the hand of Cheney, speaking distinctly in the solemn hush of the occasion: "...till death do ye part!"

Reverend Isaac B. Pierce gave the following report of the marriage in the records of his church in his own handwriting: "...1831, Thur. evening Feb. 17th at Russia, I married Cheyne Van Buren age XXI years to Lucy Phillips age XIX years, daughter of Samuel Phillips of that town." Although Cheney gave his age as twenty-one, he was just twelve days past twenty; and Lucy, who gave her age as nineteen, lacked four months of being eighteen. Perhaps the prospects of marriage aged the couple to that extent--who knows? Or did the Reverend err?

Scene II

Cheney took his bride to live in a home of her own, and she was happy to be near him, but grateful to be close enough to her family that the ties that still bound them to her were not broken. She was at her mother's home often, for the Phillips were "clanish" folks. But there was a restlessness about Cheney which even happy wedlock could not assuage. His mind was on the "West" - and he was not alone. All the young fellows were talking about the opportunities in

Pennsylvania and Ohio States. People returning from these places, by way of the Erie Canal, were eloquent in their praises of that new western country. His brother-in-law, Alonzo Coon, planned a trip west in the spring, to look the situation over, and asked Cheney to go along. Everywhere he went there was speculation as to the advantages of western migration. He discussed the possibilities of a western move with Lucy, and with her parents and with his folks; then reluctantly decided to wait awhile.

When Spring broke several young couples left from Russia and Trenton, including Joel and Mary Burdick, who moved west to Erie County, New York. Alonzo Coon went for a look at Ohio, and returned with glowing accounts of the rich farming lands and the "building boom" in that state. "Lon" was determined to make the western move as soon as he and Elvira could get things arranged, and he urged Cheney and Lucy to do likewise.

On April 4th, 1832, a baby girl was born to Elvira and Alonzo Coon, and they named her Mary Ann for Elvira's mother. Eight weeks later, to the day (30 July 1832), Lucy and Cheney became parents of a baby girl and called her Mary Frances after Lucy's mother. Thus Mary Phillips had two new granddaughters named for her.

By early summer of the following year (1833) the young husbands could be dissuaded no longer; preparations for the western move were soon underway. With apprehension the young mothers set about the tasks before them; but if their parents, perhaps, commented with misgivings about the foolishness of leaving the security of family and friends for an unknown future, they probably answered, with wifely loyalty, -- "It's no more than you did! Besides, several couples of our friends are going - it should be quite an adventure."

Scene III

The trip was to be made by packet boat from Utica on the canal to Buffalo, and from there, on Lake Erie, to Cleveland, Ohio. Here they would

stop to consider their next move. Some of the men of the migrating group were going ahead in wagons loaded with household equipment. This was a thrilling time for Cheney Van Buren--at last he was going west, and his heart answered the call that had been echoing there for so long;-- "I'm coming, I'm coming!"

The day of departure arrived and teary goodbys were said as the young wives tore themselves from the fond arms of their parents and the security of their sheltered past. Many admonitions followed them; and, as they turned to wave from the now moving packet, one last plea floated up from the bank of the Mohawk--"Don't forget. . . ." but the end of the sentence was lost in the hurly-burly of the noisy crowd, the blowing of the boats' horn and the shout of its steersman: "Hurrah for the western passengers!" They were on their way.

Trips along the Canal could be hot and disagreeable, and on account of the great number of locks the progress of the journey was slow, the packet boat only able to go at the rate of about three miles an hour, being detained at each lock on the average of four minutes, and there were twenty-six locks between Utica and Schenectady alone. The boat was drawn by three horses, which walked along a narrow tow-path leading along the canal, and beneath the numerous bridges which were thrown over it. The weather was hot and the insects thick and insistent; the babies were uncomfortable and cross, and the journey to Cleveland proved to be much longer and harder than they had expected, though it had been more pleasant on the lake.

Many interesting accounts of travel on the Erie Canal have come down to us. The Irish character actor, Tyrone Power, who returned to Utica from Buffalo, left the following word picture of life on that Canal during the heat wave of the year 1834: "... The night was hot and the next day hotter. The air stood absolutely still. The thermometer rose to 110 degrees. Dead horses littered the banks. The coach lines were at a standstill for forty horses had dropped the day before..." Joining a boatsman one night on the

deck, he continues with his account by means of the ensuing conversation, which was hardly encouraging:

"Power: "What is the name of the country we are now passing?"

Boatman: "Why, sir, this is called the Cedar Swamp.

Power: "We have not much more of this Cedar Swamp to go through I hope?"

Boatman: "About fifty miles I guess."

Power: "Thank heavens, we shall after that escape in some sort, I hope, from these legions of mosquitoes!"

Boatman: "I guess not quite; they are as thick, if not thicker, in the Long Swamp."

Power: "The Long Swamp? What a horrible name for a country! Does the Canal run through it?"

Boatman: "No, not so far, only about eighty miles."

Power: "We've then done with swamps, I hope, my friend?"

Boatman: "Why yes, there's not a heap more swamp; that is to say, not close to the line, till we come to within about forty miles of Utica."

Power: "And is that one as much infested with these infernal insects as are the Cedar and Long swamps?"

Boatman: "I guess that is the place above all for mosquitoes. Thim's the real gallinippers, emigrating north for the summer all the way from Balize and Red River. Let a man go to sleep with his head in a cast-iron kettle among thim chaps, and if their bills don't make a watering-pot of it before morning, I'm d__d. They'er strong enough to lift the boat out of the canal, if they could only get under her."

Power saw fires in the night and found that

they were built by farmers, so that the smudge of thick smoke would drive away the mosquitoes. Women tended the fires "with their hair neglected and disheveled, looking like worn out ghosts rather than human beings." And "During the day men jumped into the canal, fully clothed, to get relief from the heat."

ACT THIRD

Time 1833-1838
Place Ohio

Scene I

Ohio, boisterous teen-age State, beset by all the perplexities of the booming West - they were here at last! The young home-seeking couples from Central New York State disembarked at Cleveland, its largest city, assayed their prospects from that point and spread out in various directions. Some were pleased with Ohio, others disappointed. Still others were undecided in their appraisals. But to Cheney Garrett Van Buren this great western state promised the fulfillment of all his expectations and longings, and he set about selecting land and a homesite for his small family with zeal. Lucy Van Buren, though somewhat perplexed by the ruggedness of the new life in which she found herself, determined, nevertheless, to enter into her role as helpmate with equal enthusiasm - if her husband was happy she would be!

The Van Burens chose land by Tinker Creek, southeasterly from Cleveland, settling not far from where this creek emptied into the Cuyahoga River some north of Akron, Ohio. Here Cheney built a house of logs cut from the wooded area around, and cleared the rich soil, hoping to get it under cultivation before summer's end. He worked tirelessly, and by mid-September he had things comfortable for the arrival of their second child, a son, born September 17, 1833. The little fellow, though frail, brought much joy to the hearts of his parents; his year-and-a-half older sister, Mary Frances, was less enthusiastic, but accepted

him - with reservations! They named the tiny boy William Barnard for his two Van Buren uncles and, of course, for his paternal grandfather Barnard Van Buren, Senior.

Alonzo and Elvira Coon had not decided on a permanent location, but were still looking for a suitable place; meanwhile boarding with an elderly couple several miles south of Tinker Creek, in the town and county of Portage. Alonzo was temporarily employed in the production of whisky, distilleries then being more plentiful than grist mills or sawmills in that great corn-producing state.

The Coons occasionally visited at the Van Buren home, but they made a special call on them the latter part of September 1834, to persuade Lucy and her children to accompany Elvira and little Mary Ann back to "York State" to visit their Phillips relatives, while Alonzo took a trip farther west. Lucy was tempted - she was homesick to see her dear parents once again. Besides, her folks had never seen little "Willie" and he was past a year old. But for some reason or other Lucy did not go but remained in Tinker Creek.

A letter from Alonzo to Elvira, mailed some weeks after this visit, from Middleburgh, Ohio (and preserved in good condition for these past one hundred and twenty-eight years), was addressed November 3, 1834 to "Alvira Coon, Trenton Falls, New York." It was written in a very legible hand and read as follows:

"Portage Town & County, Ohio."

"My Dear Wife:

"Now for the first time I sit down to communicate to you my thoughts in a broken manner. I left you on the boat quite unexpected, without bidding you goodby. I had a pleasant time on the lake and I presume you had. I went to Perysburgh on foot. Rained, and I took cole (cold) was quite sick for 3 or 4 days, and homesick all the time I was gone. The land was rich, poor whites, great forests, sick fever, Ague and chill fever. We could not sell our whisky at Perysburgh. We hired teams to take it up the river to the head of the rapids, and our expenses was so high that I

concluded to sell out to Jonathan my share and come home. My expenses was about two dollars per day while I was gone. I took Jonathan's note, due in five months, and came back to Akron, then went to Barnes and Barton, they wanted to hire me, offered me ten shillings per day. I stayed a day or two then went to Copley. Martin wanted I should go to Dultenating? (not clear). He offered me one half of the profit, or he would warrant me ten shillings per day. But I had given Barnes & Barton so much encouragement that I thought I must go and see them again. I went out on Thursday, commenced work on Friday. They want I shall stay until navigation opens. I have concluded to unless something turns up more than I know of at present. They give me ten shillings per day while I stay. I have worked six days - done well. They want I should agree to stay longer. They offered me five hundred dollars for one year, to commence next spring. I shall not engage longer than spring. Spaffords are anxious that I should go in business with them in the spring. I think some of buying Barnetts place if I can arrange my matters and affairs. I am to know within two or three weeks. Old Mama and Old Dadda is very sorry that you and Mary Ann is gone; says: "dear, dear, how lonesome". They say that I must tell Mary Ann that they want to see her very much and she must come back in the spring and stay with them. I called at Lucy's when I came back and their little boy was very poorly, probably is dead by this time. I thought he would not live a week when I was there. Lucy got all ready to go with you after we had started but she says she is glad she did not go. I have heard that there has been 18 inches of snow or 2 feet in York State about the time you was on the way home, if that was the case you must have had a tegious time of it. We had about one or two inches here the same time, it has been pleasant for several days past. We have not had so much snow, put it all together, as fell when we went to Vanburens.

"Oh dear, I am so lonesome, I can't write, nor spell, nor think of anything that will be entertaining to you, but you must put up with what I write. You have no idea how I miss your company

and Mary Anns, Dear little one, I hope I shall live to see her again, and all of us, if we do, I think, unless death seperates, we shall never be parted for so long a time again. I had a great notion to come down after you this fall but it has got so late I think you had better stay until spring, then I will come down, or send you money to come back.

"I am not all together satisfied with my journey to the west, I should like to go a little further once more. William & Charles Brownell have gone west. Henry Akins got back the same day I did, and two of the others, they went to Michigan. They did not like the land at all.

"I enjoy tolerable good health at present, and I hope you are blest with the same one and all. Tell fathers and mothers that I should be very glad to see them, and Brothers & Sisters and all that would be glad to see me. I want you should write as soon as you get this letter. Do not delay one day for I feel concerned about Mary Ann, she was so unwell when she left here. And write whether your eyes continue weak. The reason I have not written before is because I did not know where you would direct my letters. But direct them to Akron, Portage Co., Ohio. Subscribe them so they will come. Again I tell you to write, for you don't know how uneasy I am. I fear of bad news. They are all in bed and I am keeping them awake. My love to Father & Mother & the girls, you and Little Mary Ann.

"So I must leave you. I han't half freed my mind, but I have scratched over more than I can read, so farewell--

Yours forever,

Alonzo Coon."

Lucy and Cheney's little boy William had been seriously ill, following the visit of Alonzo and Elvira to their home that September. For weeks he laid near death - but he did not die, as his Uncle Alonzo Coon had supposed. Slowly he grew back to health with the help of love and care and fervent prayers. When the little fellow was just four days past two years, September 21st 1835, a baby brother came to join him at the home in

Tinker Creek. This third child was named, Samuel Van Buren, for his mother's father, Samuel Phillips.

Scene II

For years the frontiers had been in the throes of religious revival, first western New York, then northern Ohio. So far the harranguing of contending preachers picturing the "horrors of a burning hell" had held no interest, beyond amusement, for Cheney. Revivals, camp meetings and the like, with their noisy preaching, singing and brass bands, had been common in Trenton Falls. To his notion these were for children and old folks. There were a number of these church organizations in the vicinity of Tinker Creek.

A new sect had established itself at Kirtland, in Geauga County, a number of miles northeasterly. Everybody was talking about these "Mormons", as its members were called. This was the same religious group the Van Burens had heard of in New York State some five years before, when these people had set up their church less than a hundred miles from Trenton. Few had believed, at the time, the tales its adherents told of "visions" and "Golden Plates" seen by the "Prophet", as their leader was called. The Mormons had been scoffed at and persecuted in York State, so had moved to Ohio. Here they found a fertile field for their teachings and made numbers of converts. Cheney discovered, as he became better acquainted in the neighborhood, that there were several small communities near by in which these people held public meetings. Their missionaries were going from city to city preaching among the people a "completely different" religion. But as the membership in this new church increased, so did the persecutions against it.

Cheney and Lucy Van Buren had not affiliated with a religious group in Ohio. They had been too busy sinking in their roots. As time passed, however, and their family grew in number, with the accompanying sicknesses, worries

and vexations, a growing need for spiritual guidance manifest itself in their lives, and they sought out the teachers of these new "strange" doctrines. Their conversion to this new church was not long in following. The couple were baptised members of the Church of Jesus Christ of Latter Day Saints, otherwise known as the "Mormon" church. Their baptisms took place November 9th 1835, by immersion, probably in the chill waters of Tinker Creek, through a hole broken in the ice. The missionary officiating was Elder George M. Hinkle, and it was he who converted them also. Others in the immediate area of Tinker Creek became members, until there were enough to organize a small branch of the church there. It was a tribute to the character and ability of Cheney Garrett Van Buren that he was chosen to preside over the new Tinker Creek Branch. He was set apart as an Elder in the church at that time, as a prerequisite to this assignment. Elder George M. Hinkle officiated in this ordination also, in which he was assisted by Elder Elisha H. Groves.

It is surprising that "casting their lot" among the Latter Day Saint people should have so changed the lives and status of Cheney and Lucy Van Buren - but it did! They emerged from a rather passive existence into lives made rich by dedicated and purposeful activity. Their joys increased ten-fold - but so did their sorrows. For though they were gathered close into the bosom of the new church and felt the love and brotherhood and spiritual strength of "belonging", yet they forfeited the respect of former friends and neighbors who now looked upon them with suspicion and even derision. Persecution for the sake of their religious affiliations took courage and unwavering faith! Do you wonder what their relatives and loved ones thought upon hearing of their conversions - their joining of this new "fanatic" faith? Did Elvira and Alonzo Coon hasten over from Copley, Medina county, Ohio, where they had finally settled, to dissuade them from this "shocking" course? It is doubtful that any of their folks were sympathetic for, so far as we know, none others of either family ever joined

the Latter Day Saints church.

Scene III

The main activity of the members of the Church at this time was the construction of a "temple" in Kirtland, where they could meet and worship and be instructed in spiritual and temporal matters. The whole membership, though comparatively few in numbers, had united in the tremendous undertaking of erecting this beautiful \$100,000 building; consecrating their time, energies and means to the task. Most of the "Saints" were then in a state of poverty, for it was from the ranks of the poor and humble that a majority of the early converts came. All lived as meagerly as possible, so that every shilling saved could be appropriated to the building fund. As one early Church historian said:--"with very little capital except brain, bone and sinew, combined with unwavering trust in God, men, women, and even children worked with their might."

Cheney must have traveled to Kirtland that winter (1835-1836) to lend his strength and skill in the completion of this wonderful building. How his heart must have swelled with emotion as he worked with his brethren on this beautiful edifice. The men labored night and day. Those who had no teams went to work in the quarry to prepare the stone, and Joseph Smith, their Prophet, was the quarry foreman. None slighted this work. Those with teams assisted in drawing the stone to the temple site, where masons and other artisans plied their skills until the "Holy House" was reared. Women sewed, spun and knit to assist in clothing the laborers, and boarded those not otherwise provided for. They gave their supplies, wool, provisions, and anything else required for the noble cause. These sisters were asked to contribute broken glass and china-ware to be used in the building. China closets and cupboards were almost denuded in an effort to get enough material to be pulverized and mixed with plaster for covering the outside walls. When the plastering was finished, the walls of the temple glistened as if set with countless precious stones.

Did Lucy part with a prized teacup or other treasures for this project?

When the Kirtland Temple was finished, after two years and eight months of sacrifice, want and toil of these few struggling poor, it became one of the greatest American buildings of its time. (It stands today, though possessed by others than the "Saints", and is in a fair state of preservation; but its stone walls have been long since stripped of their strange glittering cover.)

The structure was dedicated March 27th 1836, a day looked forward to with high anticipation by all Latter Day Saints. Cheney and Lucy certainly attended this glorious dedicatorial service, seated in the palatial assembly room, Cheney with his Priesthood brethren in the Elders section and Lucy with the sisters in the body of the hall. The Saints had come from near and far, and there was great worshiping and rejoicing together on this glorious occasion, and many remarkable experiences were manifest. Here in this beautiful Kirtland Temple the Van Burens met with the faithful on other occasions, being thrilled as they were allowed to enjoy its lovely precincts and become schooled and strengthened in the principles of their faith. They saw and heard the Prophet Joseph Smith bear solemn witness to the truthfulness of the latter day work. During the meetings in winter, each person was expected to provide his own method of heating. Metal bed-warmers from the various homes were filled with hot stones and placed on the floor as footstools. Blankets and quilts were wrapped about the worshippers as they sat through the long services. Small canvas bags were filled with warmed sand and brought in to temper the cold, and every other device was used for warming that the Saints could contrive. It must have been a strange appearing audience who sat huddled together in that lovely temple during those long gatherings in winter.

Sickness was often prevalent among the people at this period, especially the children. Many epidemics had to be weathered and not all were fortunate. There were few families who were not called upon to part with loved ones in

those days of hardships on the frontiers of our country. Disease had not been partially confined as it is today. On the 9th of June 1836 little William Barnard Van Buren succumbed to the ravages of scarlet fever. He was not quite two years and nine months old, and had been sickly much of his brief life. That death is common makes it no less heart-rending. Cheney and Lucy must have been broken with sorrow for the loss of their child. Great comfort must have come from the teachings of their Prophet, who had assured all bereft parents that they would have their little ones again in the world to come, if they lived righteously, -- "for the family unit is eternal," he had said. Friendship and love are helpful at times like these. Did Elvira and Alonzo, when they heard the sad news, come to offer their sympathy to their grieving loved ones? Perhaps they came to help them lay the little body away in its small grave on the farm near the home at Tinker Creek.

Scene IV

These were times of persecution for the Saints. While the temple was being constructed the work was vigorously assailed by ruffians, mobsters, and apostates. In his diary, Heber C. Kimball tells of this: "...At the same time our enemies were raging and threatening destruction upon us, and we had to guard ourselves night after night, and for weeks were not permitted to take off our clothes, and were obliged to lay with our fire-locks in our arms..." When the temple was completed their foes became even more active in oppressions against them. Apostacy was on the increase, and many of those who left the church became its worst enemies - there was no end to the treachery and evil these people inflicted upon their former friends and brethren, in an effort to get hold of the temple and other church and individual property. They intended to force the Mormons from the state of Ohio by whatever means.

Sometime during the early part of the year 1837 Cheney Garrett Van Buren and his family moved from Tinker Creek to Kirtland, because

of the growing danger to outlying Saints from gangs of persecutors. It was doubtless here in Kirtland that their third son and fourth child was born, the 25th of September 1837. They named this son Elmer, and his arrival was timed just two years and four days following the advent of his brother Samuel. These two Van Buren brothers turned out to be great friends and companions. The arrival of another child must have further stimulated father Cheney in his efforts to provide the comforts of life for those he cherished. We know he was ever diligent in his efforts for the welfare of his family.

That he was also hard-working and conscientious in his labors and obligations to his church is proved by his progress in that organization. In the Journal History of the Church for February 20, 1838 is to be found the following entry: "Tue. Feb. 20. The quorums of the Seventies met in the afternoon in the Lord's House at Kirtland, Ohio. President Butterfield presided and opened by prayer - then addressed the quorums, followed by President Young and several of the quorum, among whom were Elders Zerah Pulsipher and Jonathan H. Hale. Elder Cheney G. Van Buren was recommended to the quorum by *Elder V. A. Pratt, and ordained under the hands of Presidents *Butterfield, Young and Harriman. The meeting was then adjourned." --Elias Smith, Clerk"

(2nd quorum of Seventies. . . . Sev. Rec. A-42)
(*Addison Pratt, *Josiah Butterfield, Joseph Young and Henry Harriman)

1838 was a precarious year for the Saints in Ohio. The oppressions of their enemies became almost unbearable. It was said of these: "Some went to it with such vengeance twas if the devil himself had been turned loose!" The Prophet Joseph wrote in his journal: -- "A New Year dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy; which continued to rage and grow hotter and hotter until Elder Rigdon and myself were obliged to flee from its deadly influence. . . . On the evening of the 12th of January, about ten o'clock, we left on



Kirtland Temple
Dedicated 2 March 1836
Where Cheney G. Van Buren became a Seventy

horseback to escape mob violence, which was about to burst upon us. . . ." Later the two, joined by their families, secured wagons to continue the journey. The Prophet continues; "The weather was extremely cold, we were obliged to secret ourselves in our wagons sometimes, to elude the grasp of our pursuers who continued their pursuit of us more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives. "

With their leaders gone, hostilities for the others worsened. No one knew who would be the next victim. Anxiety grew to the point where the Saints knew it was no longer possible to live in safety in Ohio. So, after much discussion and planning, the Seventies quorums, of which Cheney Van Buren was now a member, prepared to move enmasse to join the other body of the Saints who had settled at Far West, Missouri, hoping to now make this the permanent headquarters of the Church. The distance from Kirtland to this place was some eight hundred and seventy miles southwest. The Seventies invited all others who desired, and could get together the necessary equipment for the long journey, to join them.

On July 6th 1838 the "Kirtland Camp", as this group were known, consisting of one hundred and five families of some five hundred and fifteen souls, together with their wagons, tents, horses and supplies, pulled out of Kirtland and were on their way. But it was not without regret that they abandoned their homes and their lovely temple. The journey itself was a great experience in marching, community living, and the lessons learned by its members benefited the Church immeasurably nearly a decade later when thousands of its members took a similar, though much longer, march into the wilderness.

The Saints who could not prepare themselves to go with the main group left as soon as possible thereafter, selling what they could of their property and abandoning the rest. For, as Heber C. Kimball wrote in his diary: -- "The apostacy was so great and they were so hellish in their wickedness that every man who would sustain the Prophet had to flee from that land to save himself from

being slain." A few members remained in Kirtland, and there was a small branch of the church there for several years; but the church could not keep control of the beautiful temple and it was taken over by non-believers. The basement was used for the corralling of livestock and other parts for rallies, camp meetings, entertainments, amusements, dances, and anything else the fickle fancy of the villagers of that community could conceive, in their efforts to defile that holy place.

The path of the journeying Saints from Kirtland enroute to Missouri was southwesterly through Cuyahoga, Portage and Medina counties, Ohio. Cheney and Lucy Van Buren and their children, leaving with the "Kirtland Camp" or soon afterward, passed within a few miles of Copely Township in Medina county. Detouring from their course, they must have called briefly upon their relatives there to say goodbye. Parting is always difficult, and especially so for sisters so dear to each other as were Lucy and Elvira. Tears and fond embracing could not assuage their grief at this coming separation. As they clung together, did Elvira plead with Lucy to forsake this cause for which they were abandoning all they possessed to take a miserable journey to "goodness only knows where - and what"? Were Lucy and Cheney "tempted", as Alonzo joined in with many valid reasons why they should not leave Ohio? (Surely they recalled with nostalgia the past five years - their hopes and joys and sorrows in this place - the lonely little grave near Tinker Creek.) Did they stand staunchly, bearing fervent testimonies of the glories of the gospel they had espoused, striving to touch the hearts of those they loved with the truth of their convictions? We can only imagine what took place. This farewell was the last meeting of these two sisters; in fact, we have no knowledge that either Lucy or Cheney Van Buren ever saw any of their loved ones again. How great was their sacrifice - leaving so much behind!

ACT FOURTH

Time 1838-1840
 Place Missouri

Scene I

The Constitution of the United States of America, Article XIV:

"No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States. Nor shall any State deprive any person of life, liberty, or property, without due process of law; nor deny any person within its jurisdiction the equal protection of the laws. "

If the Latter Day Saints, fleeing from their persecutors in Ohio, had hoped to find protection and a refuge in Missouri they were sorely disappointed. Their coming was like jumping from the kettle into the fire - and that fire was an inferno for some!

The Church had set up its organization in Jackson County, Missouri in 1831, under the direction of the Prophet Joseph Smith, who had declared that this far western country was to be "a Land of Promise" for his people. Elaborate plans were soon underway for the building up of this "Central Stake of Zion", and members of the faith began migrating there from the east, buying up land and turning their energies toward home building and the improvement of their "inheritance". Success crowned their efforts for a time and homes, fields and gardens grew under their hands.

The coming of the Mormons into their midst, however, was most disquieting to the old settlers of Jackson County, who were mostly Southerners and extremely prejudiced against New Englanders, especially those with religious inclinations. Friction between the two groups soon developed and quickly went from bad to worse, ending in the forcible expulsion of the Saints from this county, during a period of savagery and murder

unprecedented in nineteenth century U.S.A. The persecuted exiles fled into adjoining Clay County, where they were welcomed temporarily until feeling against them grew among the old settlers of that county also, and they were requested to leave. Again the now destitute refugees moved on, this time to the sparsely settled prairieland to the north, (later organized into Caldwell and Davies counties.) Here they began the building of the settlements of "Far West" in Caldwell county and "Adam-ondi-Ahman" in Davies county. By the autumn of 1838 some twelve thousand Saints were dwelling in, or near, these two communities. But evil still pursued these people. Rabble-rousers were busy gathering a mob to come against them at Far West when the "Kirtland Camp" Saints from Ohio arrived to join them there in early October of that year.

Constitution of the United States of America

Article II

"A well-regulated militia, being necessary to the security of a free state, the right of the people to bear arms shall not be infringed."

It was now necessary for the Saints to organize and arm themselves in earnest for the protection of their worldly goods, their wives and children, and their own lives. There was nothing for them to do but stand up to their tormentors and fight bravely for their own rights under God and the Constitution of the United States.

Many views have been given of the conditions which existed and the happenings that took place in western Missouri in the months which followed.

These are as varied as the personalities of those who were involved. Daniel Duncan McArthur, an eighteen year old who arrived with the Kirtland Camp, (who later married a grand-daughter of Cheney and Lucy Van Buren) wrote an account in his journal, from which we give excerpts:

"... And while we were busy building and providing for the winter, the mob was busily engaged in preparing to come against us and kill and drive us from the State. They came around pretending

to be very friendly and wished to sell us their corn as it stood in the fields, and take our oxen, wagons and cows in exchange, with which privilege we were very much pleased; hence we disposed of many of our teams and property in that way, not thinking of the real desires of the Missourians. But as quick as they got all they could from us they packed up their duds and with their families commenced moving them off into other counties to get them out of the way so that they might consolidate themselves into an armed body and come against us and drive us off our possessions, and not only get the property which they had sold us back again but everything that we possessed, if possible.

"So, in a few days word came that there was an armed mob collected for the purpose of driving the Mormons out of the State. This news caused the Saints to feel strange, in some instances very cast down. But knowing that they were engaged in the work of God, they felt to wholly rely on Him for their protection and deliverance. . . . The mob came on, filled with madness, expecting to drive everything before them; but with the power of God resting upon the Saints they went out to meet the mob and beat them every time. . . . then the mob succeeded in burning their own houses, thinking, by this move, to raise the hue and cry that the Mormons were burning all that lay before them and so have all the State to turn and help them carry out their hellish desires, which they succeeded in doing. But before they got themselves formed into a legalized mob by the State, they were met by the Elders of Israel with such power that they could not stand before them, nor never would till doomsday, if they had not come out as a militia, ordered out by the Governor of the State. At this time I was in my eighteenth year, and it was the first time I had shouldered my gun and stepped forth for the defense of Zion."

Why were these people so despised? They were not wicked or lawless criminals, yet they were treated as if they were the very dregs of society. True, there were those among them, they being human, whose personalities were most

irritating, so say the least - the fanatics, the imprudent, the intolerant, the bigoted, and the unmannerly, and those full of pride and braggings about their roles as the "Lord's chosen people"; but the majority were civil, agreeable and humble souls, full of charity and a love of peace. Dr. Andrew Love Neff, a grandson-in-law of Cheney and Lucy Phillips, in his book "History of Utah, 1847 to 1869" has listed some of the reasons for the great feeling against the Latter Day Saints of those days in these words:--"Prominent among minor causes was political fear and jealousy, due to the rapid increase of the Mormon vote; offensive allusions to their superiority in the eyes of Jehovah, plus their indiscreet utterances concerning the land of their inheritance; suspicion that the Saints, who maintained friendly relations with the Indians, would use the redskins as allies against the Gentiles; the fact that the Mormons were opposed to slavery, whereas the old settlers were slave holders or slave sympathizers; the presence on the frontier of more than its share of lawless characters". But the main cause, of course, for all the bitterness and detestation for the Mormon people was this new religion of theirs, the principles and practices of which were so maligned and misunderstood by their tormentors.

So mobs, incensed by apostates, ruffians, and in some instances even the Clergy of other Christian faiths, were closing in upon the Saints in October of 1838, and it seemed that civil war was inevitable. Missouri's State officials were convinced that Mormonism was a menace and the Governor, instead of doing his duty and protecting them in their legal rights under the Constitution, joined the opposing forces and issued his so-called "exterminating order" October 27, 1838:--"The Mormons must be treated as enemies and must be exterminated or driven from the State, if necessary for the public good." The disgraceful proceedings which resulted when the blood-thirsty mob was given the legalized blessing of the Governor of the State can only be touched on here; but this period will always remain a sordid page in the history of the State of Missouri.

Again I quote from the McArthur Journal: --
 "... All the while they (the mobbers) were preparing to come against us we were making preparations to give them fits, if it was the will of God, in both Daviess County and Far West... which was the place the mob wished to subdue first. Most of the brethren that lived in Adam-ondi-Ahman went to Far West to help strengthen that place... The brethren there tore down their log houses and laid the logs together so that they formed a breast-work around a part of the city and made every other preparation that was in their power. The few left in Di-Ahman united with a full determination to stand together till the last minute... They installed the old cannon and loaded it with pieces of iron and links of chain; in this position they remained under arms day and night till the mob came, for they did not know what hour they might come...

"... They came at last to Far West in a large body from six to seven thousand, (this is an over-estimate, for two thousand was nearer the correct number)... then seeing their numbers did not daunt the Saints in the least, but that if they continued a battle was surely pending, called a halt and sent a flag of truce and with it word that they were legally called into the field by the Governor of the state and that they had come to make peace, not war. Joseph was bound not to oppose the legal authority of the state." This was on the 30th of October 1838.

Scene II

Heading the Mormon forces at Far West was Colonel George M. Hinkle, the same Elder Hinkle who had officiated at the baptisms of Cheney and Lucy Van Buren three years previously in Ohio. He was for all purposes still a devout and faithful follower of the Prophet Joseph Smith, as far as anyone knew. But he had the seed of apostacy growing within him, for when he went to meet the mob commander, General Lucas, to talk over terms of peace during the truce, he secretly agreed to the following conditions: "1. The Mormon leaders should be tried and punished.

2. Enough property should be confiscated by the mob-militia to pay the cost of the war. 3. All Mormons were to leave the State of Missouri. 4. Firearms of every kind would be surrendered." Colonel Hinkle further promised to deliver up the Prophet and other leaders to the enemy the following day. General Lucas promised that they should be given protection and a fair trial in return.

Toward evening of the following day Joseph Smith and the other Mormon leaders at Far West, having been told by Colonel Hinkle that General Lucas wished to discuss peace terms with them, accompanied him to the camp of the enemy. Upon arriving, Colonel Hinkle addressed General Lucas in these words: "General, these are the prisoners I agreed to deliver to you," whereat Joseph Smith and his associates were immediately seized and placed in chains. Thus it took a "Judas" from within their own ranks to betray the Prophet and his people.

From the McArthur Journal another excerpt follows: "... But Colonel Hinkle, not having the real Mormon grit, came out and betrayed the Prophet and his brethren to the mob; and when they got Brother Joseph and his brethren they used them as mean as the very devils in hell could make them; cussed them in all intent and purposes and held a courtmartial and passed a sentence upon them to be shot the next morning at 9 o'clock. But by the providence of God this horrid deed did not take place; but the mob would not let them go.

"... After getting us into their grasp, they laid down their arms, pretending to be our friends - they were going to do that which was right! But as quick as we laid down our arms they seized them and went to stealing everything they could lay their hands hold of, breaking locks to stables and taking out horses and riding them off; shooting down oxen, cows and hogs, cutting out enough for their breakfasts and letting the rest lay for the dogs... and every dam mean thing they could think of... they placed a guard over us from which we received all kinds of abuse. While they had us confined in this way they made a bullpen and caused us to go into it and then had a platform made for us to go up on,

one by one, and sign away all our property to them to defray the expenses they might be put to in exterminating us in case we were not out of the State in ninety days, for that was the time set for us to be out. In the meantime the balance of the mob were ransacking the houses, barns, stables and fields... shooting down all the oxen they could get at and doing all they could to prevent us from getting out of the State at the set time.

"...In the month of February I left the State of Missouri, in company with several families... When we left Far West the mob would give us but five cents a bushel for corn, but when we got out a few miles they charged us 75¢ per bushel. At this time I was quite destitute for clothing. I was obliged to wear summer clothing through the winter on account of being on the tramp from Ohio to Missouri and arriving in this State the mob was so hostile I could not get work to earn any clothing, and when I got to Quincy, Illinois, I was almost naked."

Scene III

The Prophet Joseph Smith, in an affidavit sent to Governor Ford of Illinois, testified:
 "...that his whole people, comprising at least 15,000 souls, were driven out like wild beasts, that hundreds were murdered by shooting, stabbing, beating, and having their brains beaten out with clubs. Great numbers were starved to death; many died from fatigue and hardships in the fields; women were ravished, children murdered, and every cruelty inflicted. This deponent and his comrades were imprisoned about six months and until nearly all of his people were driven out of the State; that they were then, by order of the officers of the State, set at liberty and ordered to flee from the State. That after they were released, they were pursued by armed men who endeavored to shoot them; and they were thus pursued out of the State, and were in peril of their lives as long as they remained within its limits."

When, some time later, the leaders of the Church sent their representatives to the Congress

of the United States to petition that body for a redress of their trials and losses, it was to no avail. When they went to the highest authority in the nation, President Martin Van Buren, he heard their testimonies and said: "Gentlemen, your cause is just, but I can do nothing for you. If I take up for you I shall lose the vote of Missouri!"

You say these things could not have happened here in this land of freedom? Ah, but they did! And an editorial from the "Nauvoo Neighbor" for July 1843, written by John Taylor, editor, cries out in bold headlines this protest: "... As it is, the blood of the innocent yet cries for vengeance; and if it overtakes them not here, and God spares my breath, if no one else does it, their deeds shall be handed down to posterity, that unborn generations may execrate these anti-republico cannibals, and tell that in the State of Missouri lived a horde of savages, protected and shielded by American republican legislative authority who, in the face of open day, dragged the innocent to prison because of their religion--who murdered the oppressed, that they had in their power, and fed the victims with their flesh; that they glutted their diabolical lust on defenseless innocence and violated female chastity in a manner too horrid to relate; that in their mock tribunals they refused all testimony in favor of the accused and thrust their witnesses into prison; that after robbing them of their property, they drove 15,000 persons from the State. That these cried to the authorities of the State for redress and from them to Congress--but the echo from both was: 'We can render you no assistance.'"

All of the Saints suffered to a greater or less degree, and nearly all had fled from Missouri by the end of the year 1839. Cheney Garrett Van Buren and his family, however, were on the fringe of the escaping exiles. Lucy became ill and was unable to travel further, and although they had striven to reach the Mississippi River earlier, in hopes of being ferried across to safety in Quincy, Illinois, they were forced to stop for a time and take refuge in Warrington, St. Charles County, Missouri, not many miles from the city

of St. Louis. Here on the 9th of February 1840 another child was born to this family, and named Andrew Cheney Van Buren. At the time of this fifth child's birth, father Cheney was just past twenty-nine years old and mother Lucy was within four months of her twenty-sixth birthday. How perplexed and unhappy children of the Saints must have been during those days of flight from their enemies. Mary Frances Van Buren was now seven years and nine months old; Samuel was four years five months; Elmer two years and four months; and now there was the newborn baby, who was too young to know of trouble, but yet a victim of the Missouri persecutions just the same. Although this family had been in this unfriendly State for only one year and four months, no one now living knows the story of their afflictions there -- time and memory have blotted them out.

Mere implements of pen and ink cannot truly bring to life the heartbreaking sorrows and trials endured by our great-grandparents and their fellow believers during those desperate times in Missouri. Even imagination falters as we strive to catch the sound of their voices, as if they were still audible over a hundred and twenty years. Grace Johnson in "The Mormon Miracle", expresses their feelings thus:

"Father, is this thy kingdom of heaven on earth? Mobs, killings, burnings, beatings? Surely there is no sight so terrible as a whip falling upon a naked back. First a welt---then a bloody line---then a lash on raw and bleeding flesh---shut out the sight! Shut out the sight of twelve hundred homeless under rain-drenched skies!---Yesterday, homes--gardens--waving fields of grain; today, weary feet plodding---wagon wheels rolling---Not only the exterminating order of Governor Boggs of Missouri but the yell of the mob! Fifteen thousand homeless---wagon wheels rolling (Missouri 1838-1840)---"Move on - or be exterminated!"

ACT FIFTH

Time 1840-1846
 Place Illinois

Scene I

The wintry blasts beat upon the homeless Mormons, fleeing from the mobs of Missouri. Into Illinois these anxious people flocked by thousands. The citizens of western Illinois were friendly and sympathetic. Some of them gathered food, clothing and money for these poor souls, and others found employment for their men. Some drew up a resolution condemning the Governor of Missouri for his heinous action against them.

The Church bought land in Illinois, at very reasonable terms, on the banks of the Mississippi at what was then Commerce, Hancock County. The region was swampy and almost uninhabitable at the time, much of it being covered with trees, bushes and undergrowth and so wet it could only be penetrated with great difficulty. It was also the breeding ground for untold millions of disease-infested insects. But to the thousands of homeless, weary people who gathered there for refuge, it must have seemed like heaven, because here they were safe - safe from the attack of the mob! In wagons, tents, or willow boweries, men, women and children took up their abode. When the first summer came these ill-fed, weakened people became easy prey to the dreaded disease of malaria, and an epidemic swept the camp. Hundreds lay prostrate with this burning fever. Recovery was miraculous, and contributed to the prayers and blessings of the brethren.

With fortitude, industry and thanksgiving, these Saints pushed forward, determined to make their new home habitable and prosperous. They changed the name of the place from Commerce to Nauvoo, the latter being a Hebrew word meaning "Beautiful place to rest." Here the people were joined continually by oncoming Saints and converts from north, south, and east, and foreign lands, as this was now the place appointed for the gathering

of the Latter Day Saint people. The growth of this "City of the Saints" was phenomenal from the very beginning. Settled first in the spring of 1838, by 1 June 1840 it boasted some two hundred and fifty houses and more in the process of being erected. In 1841 a St. Louis newspaper reported: "The population of Nauvoo is between 8,000 and 9,000, and of course it is the largest town in Illinois." (The population then was two or three times as great as the city of Chicago, some two hundred miles eastward.) In June of 1843 an article by a non-Mormon - J. B. Newhall - appeared in "The Salem Advertiser and Argus", as follows: "...the city of Nauvoo, the place which for sometime past has created more intense interest perhaps than any other city, town or village in the country, if not in the world...has a location which is one of the most beautiful upon the earth, situated upon the Mississippi River, rising in an inclined plane until it reaches a height where it overlooks an extensive tract of territory unrivaled in rich and varying scenery." A report in "The Quincy Whig" of a Fourth of July visit to the city, in 1843, had this to say: "...I never saw a more orderly, gentlemanly and hospitable people than the Mormons, nor a more interesting population, as the stirring appearance of their city indicates. Nauvoo is destined to be, under the influence and enterprise of such citizens as it now contains and her natural advantages, a populous, wealthy and manufacturing city." And in September of that same year (1843) it was reported: "Nauvoo, upon every point connected with increase and prosperity, has exceeded the most sanguine expectations of thousands; it now contains nearly 3,500 houses and more than 15,000 inhabitants." Many of the homes and public buildings erected in Nauvoo were the finest to be found on the western frontier at the time, for the city fathers had built as if they expected the place to last forever.

The City was organized with a most efficient governing body, and granted a very liberal charter by the State. Joseph Smith, the Prophet, was its Mayor. A protective military organization was put in force called the "Nauvoo Legion", which

grew to be an armed force of 5,000 well-trained men of superior rating. Joseph Smith was its Lieutenant General. This military body was much admired, and performed on all notable church and State occasions in a very grand manner, sometimes accompanied by "six ladies mounted side-saddle on prancing horses, with white feather plumes waving over black velvet habits, riding up and down in front of it." A women's Relief Society was formed for benevolent purposes to assist the brethren in visiting and caring for the needy and those in distress. The cultural life of the people was not neglected. Traveling companies of entertainers often frequented Nauvoo, and fine musicals, dramas, and other high classed examples of the fine arts were given regularly. Schools and colleges were established; a postoffice and local newspaper kept its people in touch with the outside world, and four or five large steamboats touched daily at its wharf.

And so, from a malarial swamp, in less than a decade the Latter Day Saints established a beautiful city, fast-growing, well-ordered and prosperous, filled with energetic, friendly, happy people, looking not only to their physical needs but to their cultural and spiritual development as well.

Scene II

Cheney Garrett Van Buren and his family joined their fellow Saints in the city of Nauvoo in the late winter or early spring of 1840. There was work and a place for everyone, and all were welcome. Not all members of the church made their homes in the city proper; some settled in small farming groups around this main center. Cheney eventually took up his abode at Appanooce, about nine miles east of Nauvoo along the road leading toward Carthage, the county seat of Hancock county. Here he made his family as comfortable as possible, grateful to be able to build again for them a home where they could be safe and at peace.

Since these were temple-building people, the call soon came from their Prophet Joseph to prepare to build another house unto the Lord.

One of the first actions during the plotting of the City of Nauvoo had been the selecting of a temple site. Scarcely had the Saints collected property and begun to gather the necessities of life around them once more when the gigantic task was begun. On February 18, 1841, the brethren went to work with teams, plows, shovels and scrapers, digging out the huge basement for this building. One and a half months later - 6th of April 1841 on the eleventh anniversary of the founding of the Church - people came from all the surrounding territory to witness the sacred rite which marked, with much solemnity, the laying of the cornerstone of the Nauvoo Temple.

As at Kirtland, this project was one in which all the Saints were engaged, not only with their means, scanty as they were, but in the actual labor. Though some men were employed full time as quarrymen, haulers, stonecutters, carpenters, masons, hoisters and the like, every adult male was asked to donate one of every ten days as "tithing work" on the structure. Some of the brethren were sent on missions to procure lumber, as we see from this entry in the Prophet's journal of 6th July 1842: "... Two keel boats, sloop-rigged and laden with provisions and apparatus necessary for the occasion, and manned with fifty of the brethren, started this morning on an expedition to the Upper Mississippi, among the pineries, where they can join those already there and erect mills, saw boards and plank, make shingles, hew timber, and return next spring with rafts, for the Temple of God, Nauvoo House, etc. - to beautify the City of Nauvoo, according to the Prophets."

Money had to be raised from every available source, and all Saints were asked to contribute at least one tenth of their income and whatever else possible, besides their time and labor. The Twelve Apostles were sent out June 1, 1843 on special fund raising missions. Incoming Saints from foreign lands brought contributions from the Branches in their native lands. Even the women were busy with their money-making scheme, as evidenced by the following entry in "Times and

Seasons": "The Sisters Always Faithful -- By the Council of the Twelve, Mrs. Hyrum Smith and Mrs. Thompson request all those sisters who have received paper to collect the penny subscription, to forward them as soon as possible that they may be able to ascertain whether all those employed as collectors have been faithful; as it appears that there is suspicion resting upon a certain individual of having kept money which she had collected. They would say for the satisfaction of the sisters that about one thousand dollars have been received, and most of the sisters with whom they have conversed seemed inclined to continue paying their cent a week until the Temple is finished; and money being wanted to purchase things besides glass and nails, they invite all those who are able and feel so disposed to pay up for the present year; and as there are some poor sisters who are extremely anxious to throw in their mite who cannot possibly raise money, they would say that any kind of useful article will be received from such."

--Mary Smith and Mercy R. Thompson."

The temple was growing and the Saints were laboring and praying that they might be able to finish this noble edifice in order to receive the ordinances and blessings for which it had been designed. They were thrilled to see it take shape. To them it was beautiful beyond description. Others were apparently of a similar opinion. Again we quote from the newspaper article by non-Mormon J. B. Newhall of June 1843: "The Nauvoo Temple is of a very singular and unique structure. It is 150 feet in length, 93 feet wide, and when finished will be 150 feet high. It is different from anything in ancient or modern history. Everything about it is on a magnificent scale, and when finished and seen from the opposite side of the river, will present one, if not the most beautiful, chaste and noble specimens of architecture to be found in the world."

We have every reason to believe that our great-grandsire, Cheney Garrett Van Buren, was present at the ground-breaking when this temple was started; that he and his family attended the



Nauvoo Temple

Dedicated 1 May 1846

Here our Great-grandparents Cheney and Lucy Van Buren
received their Endowments that same year.

great conference which marked the laying of the cornerstone; and, as the building progressed and its white sandstone walls rose tier upon tier till it stood aloft like a crowned jewel, half circled by the silvery Mississippi, that he used his skill joyfully to help erect the walls of that million dollar edifice. And we also believe that our great-grand-dame, Lucy Phillips Van Buren, being one of the "faithful sisters" eagerly put in her weekly "mite" with a prayer in her heart that this beautiful temple could be reared. This might have been a glorious, happy time for the Saints - but it was not to be. Already the rumblings of their enemies could be heard again; for as the city and temple of Nauvoo grew, so did the spirit of hatred, opposition and apostacy.

Scene III

The Prophet Joseph Smith had visioned the tribulations that were ahead for his people. On August 5th 1842 at Montrose, Iowa, he declared to some of the brethren who were with him that the Saints would continue to suffer much persecution; many more would apostatize; some would be killed, or lose their lives; and that they would finally be driven to the Rocky Mountains, where they would build up cities and become a mighty people in the tops of the mountains. Hear his words: "... Oh, the beauty of those snow-capped mountains.... Oh, the scenes that this people will pass through! The dead that will lay between here and there... Oh, the apostacy that will take place before my brethren reach that land!"

The life of Joseph Smith had been in jeopardy almost from the beginning, when as a boy of sixteen he had declared to the world that he had been visited by heavenly beings. It is hard to believe that Holy beings from another world could have visited a boy, in the spring of 1820 in western New York and brought him a message which led to the "discovery" of a "Golden Bible", and the establishment of a new church ten years later. Yet that is what the Mormon Prophet had declared, and from then forward perhaps no other individual on the face of the earth at that time became so

greatly loved or so savagely hated as he. Two opposing forces raised their voices in a bitter struggle:--"This work is true -- it is of God!" "A fraud -- a fanatic imposture of knaves -- work of the Devil!" "Joseph Smith, a latter day Prophet; -- God protect and preserve him!" "Joe Smith and his new church -- lies -- deceit -- kill him!"

He was hounded like a fugitive from six states; arrested thirty-eight times; often imprisoned in vile jails -- cold, filthy -- without a bed to lie on; sickened with rotting foods; he was abducted, stripped and beaten, his bleeding body covered with hot tar and feathers and left for dead. He was used to arrests on trumped-up charges, long imprisonments, farcical trials and ceaseless perjury of witnesses!

The neutrals of the world looked on with varying degrees of opinion, but all anticipated no easy nor peaceful solution to the mounting trouble. An article published about September 4, 1843 in the "New York Sun" states a point of view that was quite general then among the more "thinking" on-lookers:

"Joe Smith, the Mormon Prophet"

"This Joe Smith must be set down as an extraordinary character, a prophet-hero as Carlyle might call him. He is one of the great men of this age, and in future history will rank with those who, in one way or another, have stamped their impress strongly on society.

"Nothing can be more plebeian in seeming, than this Joe Smith. Little of dignity is there in his cognomen; but few in this age have done such deeds and performed such apparent miracles. It is no small thing, in the blaze of this nineteenth century, to give to men a new revelation, found a new religion, establish new forms of worship; to build a city with new laws, institutions and orders of architecture, -- to establish ecclesiastic, civil and military jurisdiction, found colleges, send out missionaries, and make proselytes in two hemispheres; yet all this has been done by Joe Smith, and against every sort of opposition,

ridicule and persecution. This sect has its martyrs also; and the spirit in which they were imprisoned and murdered in Missouri does not appear to have differed much from that which has attended religious persecutions in all ages of the world.

"That Joe Smith, the founder of the Mormons, is a man of great talent, a deeper thinker, an eloquent speaker, an able writer, and a man of great mental power, no one can doubt who has watched his career. That his followers are deceived, we all believe; but, should the inherent corruptions of Mormonism fail to develop themselves sufficiently to convince its followers of their errors, where will this thing end? A great military despotism is growing up in the fertile west, increasing faster in proportion than the surrounding population, spreading its influence around, and marshalling multitudes under its banners, causing serious alarm to every patriot!"

Scene IV

The first of July, 1843, having just been acquitted and released following his thirty-seventh arrest, the Prophet Joseph Smith became concerned over continued rumors of gathering mobs and growing anti-Mormon activities in the surrounding towns and counties of Illinois; coupled with reports that the mob had petitioned the Governor for his re-arrest. He was confident that another seizure by ruffians would be fatal, and since life was dear to him he wished to do all in his power to prolong it. Consequently, on July 3, 1843, he summoned the Council of the Twelve to him. Speaking of this occasion he states in his Journal: "I directed the Twelve Apostles to call a special conference to choose Elders to go into the different counties of Illinois to preach the gospel and disabuse the public mind with regard to my arrest." The quorum of the Twelve responded, and meetings were held that same day - July 3 - and again on July 5 in the beautiful grove near the temple. Apostles Brigham Young, Orson Hyde, Parley P. Pratt, John Taylor, George A. Smith, Wilford Woodruff and Willard Richards met with

the priesthood of the church. Instructions were given, and eighty-two brethren were selected to go as special missionaries into each of the sixty-seven counties of Illinois, to carry out the Prophet's request. Elder Cheney G. Van Buren was among those called. He was appointed to go alone to Brown County, whose county seat, Mt. Sterling, was about seventy-five miles southeasterly of Nauvoo, being directly east of Quincy, Illinois, by some forty miles.

There must have been some misgivings in the Van Buren household when Cheney made his announcement and began immediate preparations for departure. With the strong anti-Mormon feeling growing daily in the State, the mission might prove to be a dangerous one for Cheney; while, on the other hand, no one knew the hour when the mob might descend on those who were left behind, and Lucy was not at her best, since she was now expecting her sixth child. But Cheney served his mission and returned in safety to find his family unharmed, as far as we know.

Cheney was on hand to welcome his sixth child and fifth son when he arrived at their home in Appanooce, January 2nd, 1844. Lucy seemed destined to be the "mother of men." She and Mary Frances perhaps felt that another female in the family would have been welcomed. "---There was always so much women's work to do." Just knitting stockings enough to keep the group supplied must have been a job in itself! This new male member of the Van Buren family was named Edwin Garrett. Thus the turn of the year brought added responsibilities to these people, and it also brought additional threats and anxieties.

A system of excitement and agitation had been artfully planned by the enemies of the Saints; spreading reports, rumors and lies of a most fearful nature about them, they attempted to blacken their name and fame in every manner possible, accusing them of larcenies, robberies, murders and immoralities; heckling, vexing, harassing and molesting them on every hand. They hoped to goad them into committing some misdemeanor which would give an excuse to come

down upon them and their beautiful city with relentless fury. The Prophet, determined not to see his people undergo another "Missouri mobbing", put the City of Nauvoo under martial law, saying: "I call God and Angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water and my body consigned to the silent tomb."

Feeling throughout the area was intense. Armed men were taking to the field in deadly earnest, and it was said among them: "It haint no sin to shoot a Mormon anyhow!" Saints in the outlying hamlets around Nauvoo were threatened to "stay out of Nauvoo," "keep quiet" -- or "join the mob" or they would be "wiped out!" A large body of Missourians had joined the mob forces, and five cannon and other arms had been brought up the river from Quincy. The whole surrounding territory wore the look of a series of military camps. In the neighboring towns of Warsaw and Carthage, where the majority of the anti-Mormon forces were concentrated, a seething fury was ready to break loose on Nauvoo and the Saints. The "Warsaw Signal" advocated the massacre of the whole Mormon community, and at both Warsaw and Carthage resolutions to that effect were passed by acclamation.

Then Governor Ford of Illinois, shilly-shallying from one notion to another, attempting to keep in the favor of the mob and his conscience at one and the same time, and still avert civil war if possible, had the Nauvoo Legion disarmed, the charter of that city repealed and, to further pacify the mob, demanded the surrender of Joseph Smith and other Mormon leaders, to stand trial for more false charges heaped upon them by their foe.

About half way between Nauvoo and Carthage, in the direct path of the bloodthirsty mob, lay the small settlement of Appanoose and the home of Cheney Garrett Van Buren and his family. Picture the fear that clutched at the hearts of these people as the desperateness of their situation enveloped them. Even the children must have been

alarmed, as they looked up from play to see the anxious eyes of their elders. Gathering together what they could quickly manage, and securing as best they could the remainder of their small property, they hastened to Nauvoo under cover of darkness, fearful that at any moment some enemy might come upon them.

Scene V

"Put himself in the hands of the mob again as the Governor requested?" The Prophet hesitated -- he knew that would be sheer murder! Some of his friends advised him to flee to the Rocky Mountains; others advised him to submit and stand trial. He longed to escape this ordeal, and even crossed the Mississippi River with the intention of doing so; but the fate of all his people seemed to hang in the balance. He returned and went to Carthage to give himself up, saying: "I go like a lamb to the slaughter." And so it was!

As the story was told and retold in every Latter Day Saint household by those stunned and sorrowing people, we retell it now, with extensive quotes from the account in "The Mormon Prophet's Tragedy" by former church historian, Orson F. Whitney.

Joseph Smith and his brother Hyrum, together with John Taylor, Willard Richards and about fourteen others of the brethren, arrived at Carthage about midnight on June 24th 1844, to give themselves up. "They were immediately surrounded by armed ruffians, yelling like demons in their exultation over the peaceful surrender of their intended victims... Some of the soldiers were very abusive and threatened to shoot the unoffending prisoners... Governor Ford pacified the would-be assassins and the threatened murder was postponed." All were admitted to bail and released except Joseph and Hyrum Smith, who were accused of "treason" and thrust into Carthage jail. John Taylor and Willard Richards were allowed to accompany them as friends. They were promised a fair trial, and a guard was set around the prison to protect them.

Joseph Smith had left the Nauvoo Legion,

then composed of up to two thousand men, re-armed and equipped to protect his people at Nauvoo. When the Governor was informed of this he feared a bloody war if the mob-militia from Warsaw and Carthage attempted to carry out their resolution to "forthwith proceed to Nauvoo and exterminate the city and its people... if it is necessary... 'Of course it will be necessary' said these law-abiding militia men, as they marched out of Warsaw on the road to Nauvoo.

"The Governor, fearing he could not control the inflammable material he had gathered together, sent a messenger in full haste after the Nauvoo-bound troops, with an order to 'disband the regiment!' Most of the troops disbanded, but the hostile group from Carthage, called the Carthage Greys, 'were annoyed at the prospects of their picnic coming so readily to a close--at losing the fun of sacking Nauvoo--at having to go home without material for a single romance.'" Nearly one hundred fifty of them started back to Carthage with their leaders, but the number gradually dwindled to about seventy-five. These trudged along under the fierce summer sun of the prairies toward the town. They sang on the way a rude parody to the tune of a camp-meeting hymn called "Hebrew Children":

'Where now is the Prophet Joseph?
Where now is the Prophet Joseph?
Where now is the Prophet Joseph?
Safe in Carthage jail!'

"By an excess of precaution they did not go directly into town, but made a long detour.

"The jail where the Smiths were confined was situated at the extreme northwestern edge of the dismal village, at the end of a long, ill kept street whose middle was a dusty road and whose sides were grey with stramonium and dog-fennel. As the avengers came in sight of the mean looking building that held their prey, the sleeping tiger that lurks in every human heart sprang up in theirs and they quickened their pace to a run. There was no need of orders -- no possibility of checking them now. The guards were hustled away from the door, good-naturedly resisting

until they were carefully disarmed. . . They stayed only three or four minutes. They formed in front of the jail and made a rush up the stairs. They fired at the door. . . Hyrum Smith fell, exclaiming: 'I'm a dead man.' John Taylor was shot from the door and from the window, and rolled under the bed seriously wounded and bleeding. Willard Richards was just scathed. The Prophet, having emptied his revolver through the half open door, ran to the window thinking to leap to safety, but his bullet-ridden body crashed backward out of that second story window, and was seized by the mob, propped against the curb of a well and brutally shot again and again, after it was dead.

"The moment the work was done, the calmness of horror succeeded the fever of fanatical rage. The assassins hurried away in silence and haste. . . they went home at a killing pace over the wide dusty prairie at a speed at which the lash of their own thoughts drove them. . . the town was instantly put in such attitude of defense as its limited means permitted. The women and children were ferried across the river to a village on the Missouri shore. The men kept guard night and day in the hazel thicket around the town. Everybody expected sudden and exemplary vengeance from the Mormons."

The Governor and his party fled Carthage with the rest. Apostates and agitators in Nauvoo fled panic-stricken and never returned; and a delegation of the Saints went to Carthage to receive their dead, and brought them home to the City Beautiful and buried them with honors becoming Mayors, Generals and Prophets.

The Prophet died a martyr, yet his only ambitions he had stated in these words: "All the power that I desire, or have sought to obtain, has been the enjoyment of the constitutional privilege for which my fathers shed their blood, of living in peace in the society of my wife and children, and enjoying the society of my friends, and that religious liberty, which is the right of every American citizen, of worshiping according to the dictates of his conscience and the revelations of God." Yet they killed him! "But if his enemies thought death

could silence him they were wrong. In life he had but one voice -- in death he acquired thousands!"

Scene VI

The Saints, leaving vengeance to a higher power, gathered together for protection within the city of Nauvoo, and began working feverishly to finish their beautiful temple and prepare themselves to leave for the Rocky Mountains as soon as this could be accomplished. The murderers of their Prophet, having been tried and acquitted by spineless legal authorities fearful of antagonizing the mob, thus encouraged, went on their habitual way, plundering, burning, marauding and persecuting these people at every opportunity. Repentance was not in them!

Cheney and Lucy Van Buren and their family of five children were housed temporarily in Nauvoo. Doubtless there was nothing left of their home at Appanoose - no safety for them there either. It was no small task to settle again, not knowing how long it would be; to earn a living and provide food, clothing and shelter for this family; to protect them from the harm of the mobs. Church duties and work on the Temple took valuable time and energy, and tithes and offerings took needed means from a limited supply. To attempt to accumulate, protect and preserve the necessities for a long journey, which they knew to be ahead, must have seemed almost impossible.

In the midst of these strivings a blow fell upon the household of this couple. Their infant son, Edwin Garrett Van Buren, nine months old, sickened and died of "chisand Fever" (probably chills and fever). This occurred on the 9th of October 1844. So a little mound was made in the cemetery on the outskirts of the City of Nauvoo, and Cheney and Lucy laid away their second son to depart this life. This was another saddening experience, but they were determined to carry on in spite of every obstacle. Though they had no single relative to comfort them, they were not alone, for they were among friends and fellow-sufferers, many of whom had endured much

more than they for the gospel's sake.

Conditions of violence had again come to such a point against the Latter Day Saints by the fall of 1845, and mob feeling was so vigorous against them that the authorities of Illinois felt something drastic had to be done, and the Mormons were officially ordered to leave the State. They were to sell their possessions except what could be moved, and leave as soon as possible. The Saints signed a treaty promising to do so by the following spring, hoping to finish their temple first; and the citizens of the State promised them complete protection until the move could be accomplished. But, in spite of the treaty, the lawless mobocrats continued to confiscate and burn supplies and menace these people in every thinkable manner, until the brethren of Nauvoo had to be continually on guard to protect their families, their Temple, and everything in the world they possessed - even their own lives. President Brigham Young, the new leader of the Church, in referring to the tribulations of these times, said: "By the aid of sword in one hand and trowel and hammer in the other, with firearms at hand, and a strong band of police and the blessings of heaven, the Saints, through hunger and thirst and weariness and watchings and prayings, completed the Temple despite all the devices of the mob."

By October 5th 1845 this holy building was sufficiently completed that it was ready for the ordinances of the church to be administered. On this memorable date the first general conference was held in the Nauvoo Temple, and about five thousand faithful members gathered to worship and rejoice together and receive instructions in regard to these forthcoming ordinances. That our progenitor, Cheney Garrett Van Buren, was among those attending this glorious conference and that he was a partaker of all of the activities subsequent to this great occasion, we have definitely concluded; helping to finish the Temple; taking turn at guarding the same; sleeping with his gun at his side and the fear of the mob in his heart; sacrificing, along with his family, even to the

point of hunger at times, to be able to give his part toward the building of this holy edifice. This Temple was raised from the labors and sacrifices of a poor people as an offering to their God.

Within the next three and a half months, most of the worthy Saints entered the Nauvoo temple to receive their endowment ordinances. Often as many as one hundred couples or more a day entered the holy structure to enjoy this great spiritual blessing. On Tuesday, January 20, 1846, Cheney and Lucy Van Buren received their endowments. One hundred and ninety-five persons received this ordinance here on that date. Also on that date, the following decision was made by the church authorities; "Public prejudice being so strong against us and the excitement becoming alarming, we have determined to continue the administration of the ordinances of the endowment night and day."

Prayer groups met nightly in the Temple, to supplicate the Almighty for deliverance from their enemies and the safe removal of the Saints from the State, and for the protection of those forced to remain behind because of illness or reasons beyond their control. Cheney met often with the Priesthood of the Seventies, in their special room in the temple, for prayer. The feeling of brotherhood was strong, and faith was increased in this holy place.

Scene VII

"It may not be amiss to say that the continued abuses, persecutions, murders and robberies practiced upon us by a horde of land pirates with impunity in a Christian republic and land of liberty--have brought us to the final conclusion that our exit from the United States is the only alternative by which we can enjoy our share of the elements which our heavenly father created free for all." Thus wrote the general authorities of the church in their greetings to the Saints at home and abroad the first of the year 1846.

Some thought they should migrate to

California or Oregon. But it was rumored that the United States Secretary of War and other Cabinet members were laying plans to prevent the Saints moving west at all, -- "They say it will not do to let the Mormons go to California nor Oregon, neither will it do to let them tarry in the States, and they must be obliterated from the face of the earth!" How vicious were these rumors.

Hurried preparations had been in process for months, but these new rumors lashed the Saints into frantic determination to prepare themselves the sooner. The obtaining of wagons and animals to pull them was the first worry. Iron was scarce, so many wagon parts had to be made of oak and other hardwood timber. Wagon covers were made of old carpets, quilts or canvas. The necessary food was a problem; it was thought that a ten months supply would be sufficient. Cooking utensils, bedding, and farm implements would be needed in a new land. Oxen, cows, horses, sheep, chickens, tents, rifles -- all had to be accumulated.

Sunday, January 18th 1846, a meeting of the captains who had been appointed to head the various immigrating companies, was held in the attic story of the Temple, to ascertain the number of the Saints ready and willing to start for the west should necessity compel their instant removal, -- "being aware that evil is intended toward us, and that our safety alone will depend upon our departure from this place before our enemies shall intercept and prevent our going."

The requirements listed for each family of five adults, for the journey across the plains, was as follows:

"One good strong wagon, well covered; 3 good yokes of oxen between the ages of four and ten; two or more cows; one or more good beeves and some sheep if you have them; one thousand pounds of flour or other bread-stuff and good sacks to put it in; one bushel of beans; one hundred pounds of sugar; one good musket or rifle to each man; one pound of powder and three pounds lead (or perhaps more); two pounds tea and five pounds

coffee; twenty-five pounds salt; a few pounds of dried beef or bacon, as you choose; a good tent and furniture to each two families; from ten to fifty pounds of seed to a family; from twenty-five to one hundred pounds of farming or other tools; clothing and bedding to each family of five not to exceed five hundred pounds; one or more sets of saw- and- gristmill irons to each company of one hundred families; cooking utensils to consist of a bake-kettle, frying pan, coffee pot, tin cups, plates and forks, spoons, pans, etc. as few as will do; a few goods to trade with the Indians; a little iron and steel and a few lbs. of nails.

"Each wagon is supposed to be loaded, on the start, with one ton -- without the persons, or twenty-eight hundred including them. If going to the coast it is not necessary to carry seed - wheat, oats or grass - nor are cattle and sheep absolutely necessary, except to live on while on the journey, as the country abounds in both cattle and sheep. A few horses will be necessary for each company; also a few cannon and ammunition for the same. The journey to the coast will require some four or five months, being upwards of two thousand miles." Also added to the list of suggested requirements were: "Two sets of pully-blocks and ropes for crossing rivers, to each company; two ferry boats to each company; one keg of alcohol of five gallons for each two families; ten lbs. of dried apples for each family; five lbs. of dried peaches; twenty lbs. of dried pumpkin; two lbs. of black pepper; one pound of cayenne; one half pound of mustard; twelve nutmegs; one fish-seine for each company and hooks and lines for each family."

Around the first of February 1846 the Latter Day Saints began leaving Nauvoo, crossing the Mississippi River into Iowa, on their way to the west. The main body of the church started Monday, February 9th. The crossing was superintended by the police -- "they gathered several flat-boars, some old lighters, and a number of skiffs, forming altogether quite a fleet, and were at work night and day crossing the Saints until the job was completed." They moved in the dead cold of winter in order to get an advanced march on

the mob who were planning to come upon them in full strength as soon as spring broke. But when spring came the majority had left and by fall only about five hundred of the infirm, the crippled and the sick remained of the 20,000 Saints who had resided in or near Nauvoo at the turn of the year. Cheney Garrett Van Buren and his wife and remaining four children left with the majority. How well prepared they were for the move and by whatever means they traveled we cannot say. More than six years had passed since they had come to Illinois, poor and weary from the devastating driving of the mobs. Now they were forced to leave Illinois for similar causes. How they must have grieved to leave the beautiful City of the Saints and their lovely temple.

Contrary to the terms of the treaty promising the Saints protection till the move was accomplished, members of the mob, always present, yelled like savages at each departure; and plundering gangs ran everywhere, ransacking, stealing and destroying, and threatening those who remained.

Scene VIII

On the 10th of September, 1846, the final cruel expulsion of the last remnants of the Saints of Nauvoo began in earnest. The aged, the sick, the halt, diseased and crippled, together with those who remained to care for them and look after the interests of the city and the temple, were attacked by about eighteen hundred mobsters with five pieces of cannon. Only about one hundred and twenty-five of the Saints were able to bear arms; but this "Spartan band" stood up to three days of merciless cannonading, returning the fire of their enemies with improvised cannons made from steamboat shafts, forcing them to stand back from the city until they were able to flee, with their helpless, across the river. As the Saints departed Nauvoo the mob rushed in and seized the city, taking charge of the beautiful temple and desecrating its holy precincts with vile jests and horrid oaths.

J. B. Miller, one of the men marshalled into

the Illinois State militia to "protect" the Saints against the mob at Nauvoo, apparently arrived too late to prevent the expulsion. He tells what he found, in the following words: "It was a sorry sight that met our youthful gaze the evening following the visit to the abandoned and dismantled Mormon temple. Between two and three hundred Mormons, men, women and children, driven out of Nauvoo the day before, were encamped in an open space a little above Montrose. (Iowa)... sorrow brooded over the households there assembled. Scattered about were numerous adjuncts of refined and comfortable living, elegant furniture, paintings, here and there a piano or a harp, finely upholstered sofas and chairs, and many tasteful and convenient things with which people would surround themselves in well-ordered homes. There was a mingling of all ages, from the grey-haired sire and matron to the babe in arms. And there were some sick, and an air of desolation and bereavement overshadowed all and left its impression upon our minds as one of the most pitiful sights, short of the carnage of the battlefield, that one ever beheld."

Colonel Thomas L. Kane, a friend of the Mormons though a non-member, described the scenes he saw, in his visit to the area at about the same time, in these words:

"I was descending the last hillside... when a landscape in delightful contrast broke upon my view. Half encircled by a horseshoe bend of the river, a beautiful city lay glittering in the fresh morning sun, its bright new dwellings set in cool green gardens ranging up around a stately dome-shaped hill, which was crowned by a noble marble edifice, whose high tapering spire was radiant with white and gold. The city appeared to cover several miles, and beyond it in the background there rolled off a fair country, chequered by the careful lines of fruitful husbandry. The unmistakable marks of industry, enterprise, and educated wealth everywhere made the scene one of singular and most striking beauty..."

"...I walked through the solitary streets. The town lay as in a dream, under some deadening

spell of loneliness... I went into empty workshops, ropewalks, smithies. The spinner's wheel was idle; the carpenter had gone from his workbench and shavings, his unfinished sash and casings. Fresh bark was in the tanner's vat, and the fresh chopped lightwood stood piled against the baker's oven. The blacksmith's shop was cold; but his coal heap and ladling pool and crooked water horn were all there, as if he had just gone off on a holiday... If I went into the gardens, clinking the wicket latch loudly after me, to pull the marigolds, hearts-ease, and lady slippers, and draw a drink from the water-sodden well bucket and its noisy chain; or, knocking off with my stick the tall heavy headed dahlias and sunflowers, hunted over the beds for cucumbers and love-apples, no one called out to me from any opened windows, or dog sprang forward to bark an alarm... doors were unfastened, and when at last I timidly entered them I found dead ashes white upon the hearths.

"On the outskirts of the town was the city graveyard. But there was no record of plague there, nor did it differ from other Protestant American cemeteries. Some of the mounds were not long sodded; some of the stones were newly set, their dates recent, and their black inscriptions glossy in the mason's hardly-dried lettering ink. Beyond the graveyard, out in the fields, I saw, in one spot hard by where the fruited boughs of a young orchard had been roughly torn down, the still smouldering embers of a barbecue fire that had been constructed of rails from the fencing around it. Fields upon fields of heavy-headed yellow grain lay rotting ungathered upon the ground. No one was on hand to take in the rich harvest. As far as the eye could reach, they stretched away -- they sleeping too, in the hazy air of autumn.

"... Only two portions of the city seemed to suggest the import of this solitude. On the southern suburb, the houses looking out upon the country showed, by their splintered woodwork and walls battered to the foundation, that they had lately been the mark of a destructive cannonade. And in and around the splendid temple, armed

men were barracked surrounded by their stacks of musketry and pieces of heavy ordnance.... They told me the story of the dead city--that it had been a notable manufacturing and commercial mart, sheltering over 20,000 persons; that they had waged war with its inhabitants for several years, and had been successful only a few days before my visit in an action fought in front of the suburb; after which they had driven them forth at the point of the sword... They boasted greatly of their prowess... They conducted me inside the massive sculptured walls of the curious temple, in which they said the banished inhabitants were accustomed to celebrate the mystic rites of an unhallowed worship... They permitted me to ascend into the steeple... here were fragments of food, cruises of liquor, and broken drinking vessels, with a bass drumb and a steamboat signal bell of which I afterwards learned the use with pain.

"It was after nightfall when I crossed the river on my return... Here among the dock and rushes, sheltered only by the darkness, without a roof between them and the sky, I came upon a crowd of several hundred human creatures... Dreadful indeed was the suffering of these forsaken beings. Cowed and cramped by cold and sunburn alternating, as each weary day and night dragged on, they were almost all of them the crippled victims of disease. They were there because they had no homes nor hospitals, nor poorhouse, nor friends to offer them any. They could not satisfy the feeble cravings of their sick; they had not bread to quiet the fractious hunger-cries of their children. Mothers and babes, daughters and grandparents, all of them alike, were bivouacked in tatters, wanting even covering to comfort those whom the sick-shiver of fever was searching to the marrow.

"These Mormons, famishing in Lee County, Iowa, were the owners of that City of Nauvoo and the smiling countryside around... And those who had stopped their ploughs, who had silenced their hammers, their axes, their shuttles and their workshop wheels; those who had put out their fires, who had eaten their food, spoiled their

orchards, and trampled underfoot their thousands of acres of unharvested bread; these were the keepers of their dwellings, the carousers in their temple, whose drunken riots insulted the ears of their dying.

"As I turned from the wretched night watch of which I have spoken, I listened to the sound of revel of the men within the city... occasionally rose distinct the loud oath-tainted exclamation, and the falsely intonated scrap of vulgar song; but lest this requiem should go unheeded, every now and then, when their boisterous orgies strove to attain a sort of ecstatic climax, a cruel spirit of unsulating frolic carried some of them into the high belfry of the temple steeple, and there with the wicked childishness of inebriety, they whooped and shrieked and beat upon the drum I had seen, and rang in charivariic unison their loud-tongued steamboat bell."

Lastly, the mob burned the temple, lest the Mormons should return to repossess it, and the last remnant of the fleeing exiles looked back to see their beautiful million dollar structure in flames. "There were, all told, not more than six hundred and forty of them, lying on the river flats. But the Mormons in Nauvoo and its dependencies had been numbered the year before at over 20,000. Where were they? They had last been seen carrying in mournful trains their sick and wounded, half and blind, to disappear behind the western horizon, pursuing the phantom of another home!"

ACT SIXTH

| | | |
|-------|-----------|-----------|
| Time | | 1846-1851 |
| Place | | Iowa |

Scene I

In the bleak cold, the body of the Saints had crossed the mighty Mississippi and traveled northwesterly into Iowa, making camp at Sugar Creek, Ambrosia township, Lee County, about nine miles from the crossing. Here they pitched

their tent-homes on the frozen ground - but some had only wagons to shelter them. They suffered from the raging storms, the pelting hail and icy chill of tempests; but the Lord was very near to those people in these trying times--each day started with a prayer and ended with a song of thanksgiving for their deliverance.

President Brigham Young and his associates petitioned the authorities of Iowa for permission to cross their state on the journey west, and to tarry along the way, as needs be, until they could prepare themselves better for their forthcoming journey into the desert wilderness. This was freely granted, and the citizens of Iowa were kind to these travelers, furnishing them with fuel and feed for the cattle at a low cost. They gave the Saints temporary employment and paid them well in supplies and produce.

By the middle of March the encampment on Sugar Creek had swelled into thousands, both of people and wagons, with large herds of oxteams, loose cattle, horses and mules. The inclement weather had somewhat subsided, and the first company of "The Camp of Israel" as this great marching community of Mormons was called, started on its way across Iowa toward the Missouri River, forging ahead of the other oncoming companies, choosing the route, bridging sloughs, creeks and rivers, and selecting land for purchase at different places along the way, where temporary communities might be established. Prairies were broken up and early crops planted and left for later companies to harvest.

This was a tremendous undertaking to organize, supervise and regulate, but it was handled in a most successful manner from the traveling headquarters of Brigham Young in the first company, from whence instructions were sent to encampments along the whole line of march. It is estimated that during that summer of 1846 companies totalling near 12,000 souls, 3,000 wagons, 30,000 head of horses, oxen and sheep were all trailing across Iowa at the same time. Many remained for a time at small settlements along the way. "...Other individuals and small

companies were sent to the north and south of the route, to exchange household goods, excess bedding, crockery ware, etc., for corn, oats and other provisions for men and animals. Occasionally contracts for plowing, railsplitting, building houses, etc. were secured from the settlers in this new country, for which compensation was had in provisions, corn and hay for struggling teams." Thus the camp was largely self-sustaining as it pushed forward with fortitude.

Moving westward with the marching Saints, the Van Buren family detoured some distance north of the main route to the small town of Preston in Jackson County, where Cheney had a special work assignment. In this place, on the first day of October 1846, Lucy gave birth to a baby girl. This second Van Buren daughter, having been directly preceeded by five brothers, must have been jubilantly welcomed, especially by her only sister, fourteen year old Mary Frances. They named her Lucy, for her mother, and added the name Ellen, by which she was called.

The winter of 1846-1847 was a bitter one in Iowa. The Saints suffered with sickness of all kinds, and there were at times scarcely enough well ones to care for those who were ailing. Numbers of the menfolks were forced to labor some distances away from their families, under the most severe weather conditions, suffering much cold and exposure. Though many families had provisions for several months, others were quite destitute and there was great privation and suffering among them. The widows, the sick and the poor needed assistance, and the families of the Mormon Battalion had to be helped along. Most of the wagons were heavily loaded. The beasts of burden that pulled them were too weak for rapid journeying and the roads were almost impassable much of the way. It was thought best to stop and make temporary camps along streams and rivers until the weather moderated.

There had been several large campsites selected and log or sod homes built to shelter the westward travelers. Mount Pisgah in Pottawattamie County, 172 miles from Nauvoo, was

one of these. Kanesville (later Council Bluffs) situated on the bluffs near the east bank of the Missouri River was another. Across the river, on its west bank, was Winter Quarters (later Florence, Nebraska) where, in December of 1846, there were 538 log houses, 83 sod houses and 3,483 Saints, of which 75 were widows and 334 sick. The first camp of any size to be settled, after the Saints left the one at Sugar Creek, had been Garden Grove in Appanoose County (later Decatur county). This settlement, 145 miles northwesterly from Nauvoo, had been made by the traveling brethren for the dwelling of the poor and others who were unable to go on. Here log houses were built from trees cut from the surrounding grove; fields and garden spots were fenced and planted and left, with a few caretakers, for the comfort and sustenance of those who were expected to follow.

These early Mormon pioneers were trail-breakers of the highest order. Over mudholes, sloughs and swampy places, they led the way; over roads made nearly impassable by snow, rain and floods; fording swollen streams and rivers, they built bridges that others might cross more securely; felling trees and hewing logs for houses, they built that others might dwell; making rails and building zig-zag fences and wooden plows, they tilled and planted crops for hungry ones to harvest, and herded sheep and cattle that others might be supplied.

Scene II

It was to Garden Grove, that lovely wooded area on the east fork of the Grand River, that Cheney Garrett Van Buren and his family came to rejoin their friends the late winter of 1846. By the following spring there were some sod huts, a number of log cabins, and a thousand acres of growing crops--wheat, barley, rye, oats, corn, potatoes and other vegetables, all fenced in securely, to greet the on-coming saints. Families dwelling there had been busy with early planting, while continuing the preparations for their

westward journey to the Rocky Mountains; for it was pretty well decided by this time that this was the place they were destined to go.

The able-bodied living at Garden Grove were required by the church to take care of the settlement; to plant and harvest field and garden crops yearly, from which were supplied the seemingly never-ending trains of immigrants who were making their way to the "promised land". Here the travelers would rest, replenish their dwindling stores, and be on their journey again, making their way to Mount Pisgah, Council Bluffs and Winter Quarters in turn, where they would be refreshed and replenished again, and then off on their long western trek. Men with wagons and teams were sent from each of these settlements back to the shores of the Mississippi, to rescue the poor, the sick and the aged, whom they brought back to join the saints where they could be properly cared for.

It was here at Garden Grove that the Van Buren's eighth child and third daughter first saw the light of day. Little Lydia Jane came along on the 24th of April 1849. Their family was growing, and growing up too. Mary Frances was nearing her seventeenth birthday. She was a most capable girl and such a help in the household with the care of the children, the preparation of the food and the weaving, etc. Samuel and Elmer, going on fourteen and twelve, were both capable of helping with the farm and garden work, with the gathering of wood and caring for the stock and other "manly" chores. Sturdy nine-year-old Andrew was expected to do his share of the many tasks required of pioneer living in those days, for there was no room for drones in that busy hive. Two-and-a-half-year old Lucy Ellen perhaps tried to help mama with the new baby sister.

Much of the supervision of the family was, of necessity, taken over by Lucy, since Cheney was required to work away from home much of the time in order to better prepare himself for the move to Utah Territory where the headquarters of the Church had been established. This westward move was now the dream and the determination of

their lives. Reports of the success of their friends in the "Valley of the Great Salt Lake" lent encouragement to their efforts in this direction. Traveling groups of Saints were continually passing through on their way to join the companies who were leaving Winter Quarters for the Rocky Mountains. Gold had been discovered in California, and it was not only the Saints who were "going west". Excited migrants by the thousands were headed pell-mell, by every means conceivable, in a rush to get to the gold fields in that year of 1849. The gold rush added additional impetus to Cheney's desire to start west, and Samuel and Elmer were "itching" to go to California!

Scene III

The "Frontier Guardian", a church newspaper printed in Kaneshville, Iowa, in its issue of January 22, 1851, under the heading "Hymeneal", printed the following announcement:--"Married in Garden Grove, DeCatur County, Iowa, by Elder Wm. Critchlow - Levi H. Callaway to Miss Mary Van Buren, on the 17th of Nov., 1850."

Levi Hamilton Callaway was a convert to the Latter Day Saints church. He had been born in Kentucky and joined this organization in his twenty-first year, having been baptised a member the day after Christmas, 1845. Leaving family and friends he had gathered with the Saints to Iowa, and was working in Kaneshville by the spring of 1850. He had possibly met Mary Frances as he stopped over at Garden Grove on his way across Iowa, and the meeting must have been impressive enough that he returned to court and wed the young miss. She was just half past her eighteenth year when they were wed in the log house of her parents on that winters day, while Levi was twenty-six years old.

The newly marrieds moved to Kaneshville, after having counseled with the Van Burens on the possibilities of joining them the following spring in their move to Zion. It was decided that with careful planning and the hard work of all concerned the move could be accomplished. The home at Garden Grove was not the same after

the departure of Mary Frances. Lucy, especially, sorely missed the help and companionship of her older daughter, especially when Cheney was away from home, which was often now that the pressure to move was upon them.

Cheney took a building contract away from home right after Christmas; he was determined that this would be their last winter in Iowa. He longed to make a permanent home for his beloved companion - they had wandered long and far in their twenty years together. The old restlessness which had so harrassed him in his youth returned, and his dreams and waking hours were filled with desire for this move to the west. Each rolling wagonwheel headed west seemed to call to him -- "Come along! Come along!" "Could he make it by this coming spring?" His thoughts were constantly asking that question. "With the help of the new son-in-law it would be more likely." And then at this point he always squared his shoulders and worked faster and harder, as the invariable answer surged through his determined mind: -- "If bone, blood and muscle can do it, by jove I'll try! God willing!"

Scene IV

It seemed only a small injury at the time - not enough to bother with, really. Just a pinched cut he had made on his hand between the thumb and first finger, while trying to jolt a new head onto the handle of his stone hammer. He had taken little notice of the sore, and gone about his work as vigorously as before. But, with constant irritation and insufficient care, the small wound became infected, and after several days blood-poisoning set in. Finally, Cheney suffered so much distress he was forced to discontinue his work and return home. He took to his bed, but in spite of everything his family and friends could do, his reddened swollen arm grew worse and worse, until it became mortified and he passed into a state of unconsciousness. The Elders came time and again to administer to him and pray for his life. His family fasted and prayed that he might be spared; and Lucy watched beside him night and

day, packing his frightful-looking arm in poultices, soothing his feverish brow, and all else that her fearful mind could think of to ease his suffering. At the end of two weeks, which seemed to Lucy like eternity, Cheney's fever broke and he returned to consciousness. Slowly he began to mend and gain strength, and with loving care and the help of heaven he was brought back to comparatively good health, but the use of his arm seemed totally gone. The hearts of his family were filled with thanksgiving for his recovery, and their testimonies in the goodness of their maker were strengthened ten-fold.

In spite of the loss of time and means from this misfortune, the family decided to continue preparations for their westward journey--they would prepare themselves in the best manner they could and trust in the Lord for His help in their behalf. Bravely they went ahead with their plans, earning, making, saving, skimping and storing what they could toward the spring move. Was Cheney Van Buren discouraged at times? Did he ever wonder how a "one-armed" man could build a house, handle an ax, a rifle, or drive a team for fifteen hundred miles? This affliction must have been a trial to him.

Following close upon this sickness, and in the midst of almost frenzied toil, Cheney received a visit from the brethren who had been left in charge of the affairs of the church in Iowa. They told him he had been selected to serve a mission in the southeast, and asked him to be ready to leave as soon as the weather would permit resumption of navigation on the upper Mississippi, perhaps about the forepart of March. He accepted the call without flinching -- what else could he do when the Lord had just restored his life to him? Perhaps it was for this purpose he was saved! He feared to tell his family of the message--he knew the severe disappointment and unhappiness it would cause them. This indeed would be a great sacrifice, for all of them! But a "one-armed" man could preach the gospel.

Word of his call, to Lucy, was like a thunderbolt from the heavens, and the older

children were almost sunned by the news. A feeling of desolation settled over the Van Buren household at Garden Grove. People had apostatized for less than this! As hammering hardens steel but crumbles putty, so nothing so fully brings out the worth or worthlessness of individuals as constant trials. These people had character! They did not fail the test of their devotion to the church at this time. Rallying their spiritual strength they pushed aside their doubts and disappointments and humbly set about to change their plans. "After all," they reasoned, "this mission cannot last beyond six months at most. We will go to Zion next spring!" Levi and Mary Callaway were notified. They had moved across the Missouri River to Winter Quarters, and were waiting there for the Van Burens to join them, but agreed to wait until Cheney's return. Doubtless they felt that all would be much better prepared for the long journey by another year.

Leaving his family in the best circumstances he could, and taking for himself only the means for his transportation and the mere necessities, Cheney Garrett Van Buren started forth for the mission field, headed for the hostile southeast country where he was to preach the gospel "without purse or script." He was depending on the goodness of heaven and the Saints he should chance to meet enroute to supply him with food and lodging. As he joined the other outgoing Elders in the wagon which was to take them to the Mississippi River, after fond farewell embraces, his departing words to his loved ones were: "We'll be on our way west come next spring--this I promise! God willing." And Lucy waved her apron as she watched the loaded wagon as it joggled along the road heading east, till its fast-diming outline was blotted out by tears. There was a prayer deep down in her aching heart.

ACT SEVENTH

| | | |
|-------|-----------|----------|
| Time | | 1851 |
| Place | | Kentucky |

Scene I

Cheney boarded the steamboat at Montrose, together with others of the brethren who were southbound. With a feeling of nostalgia he gazed across the river toward Nauvoo for some sight of the temple. There was nothing where it once stood -- it had been burned and the remaining walls leveled by a tornado less than a year ago. He thought: -- "It's much better that way than to have it stand, defiled by the wicked." The weather was cold, and ice still encrusted the banks of the Mississippi in some places, but the temperature rose as the boat moved south down the river. The other passengers were not unfriendly, but he couldn't escape a feeling of relief when they left the last wharf in Missouri and headed into the Ohio River channel just above Cairo (Oh, the blood of the Saints that had flowed in that cursed State!) They sailed northeast along the part of the river that bordered on Kentucky, the Blue Grass State. (Some say this state took its name from the Iroquois Indian word "Kentuk", meaning "Great Meadow"; others say the name means "Land of Tomorrow"; while others say Kentucky means "Dark and Bloody Ground".) The spires of a city began to show on the righthand bank of the river. They were approaching Louisville, Kentucky's largest city. Here was where Cheney was to preach the gospel of the Master. He felt very humble and inadequate for the great task ahead of him. He was lonely and homesick -- this had been a wearying voyage.

The wharves at Louisville were lined with steamboats from every river point; this was a great navigation center - the greatest on the Ohio River. Too, it was fast becoming a commercial center of note; shipping out the produce of its "great meadows" -- garden truck, tobacco, cotton, corn -- and bringing in Boston bonnets, New York caps, and Philadelphia shoes, etc. Cheney thought: "I must remember to send my son-in-law a half bushel of good old Kentucky corn to plant. Levi Callaway will like that - a gift from the state where he was born!"

The city itself was a busy, thriving one of some 40,000 to 50,000 inhabitants in 1851, of which 18,000 were Germans. There were many negro slaves - Cheney did not believe in human slavery. It was good to stretch one's legs on the cobblestone streets, which echoed with the clatter and rumble of hoofs and vehicles of all kinds, most imposing of which were the six-mule-team "Conestoga" wagons bringing in the farm and garden truck from up country "hinterland". Main Street was paved with boulders from the Ohio River and was comparatively smooth; but let a fellow take a coach ride on one of those cobblestone pavements and it would well nigh jolt his teeth loose. Oil lamps lit the streets at night, and candles and burning-fluid lamps lit the houses that lined them. If heat was necessary in the homes, open grates or coal-burning stoves supplied this. The bugle blasts, announcing the arrival of the daily mail stagecoaches, were an excitement to Cheney. He doted on them more and more as the days went by, for there was always a chance that they might mean - "letters from home!"

It was on the streets of this city of Louisville, Kentucky, in the early spring of 1851 that Elder Van Buren set out to call its people to repentance. It was for this cause that he had left his home and loved ones and postponed the fulfillment of his great dream to "gather with the Saints to the valleys of the mountains." Perhaps in some long lost diary, some musty journal of the past, slumbers the account of his sojourn in this place. We, his descendants now living, do not know this part of his story, except for the last, brief scene.

Scene II

Cheney Garrett Van Buren, his body weakened from the ravages of the poison which had tormented him in his recent illness, became an easy prey to the malignant disease of cholera. This dreaded scourge was again taking its victims from the whole country, and the south was particularly hard hit by the epidemic. Fear of this fatal malady clutched at the hearts of everyone, and it was said

that "even men brave enough to face the cannon's mouth shrink at the sound of cholera."

As Cheney lay sick with this prostrating illness, there were no loving hands to care for him - no one to soothe him in his suffering - no one to pray for him. He died the 10th of June 1851 - alone - destitute - among strangers. Forty years five months and sixteen days was his allotted time upon this earth - his span of life. He was buried in a forgotten grave, without benefit of funeral honors or memorial stone -- a man, seemingly bereft of all the earthly gains for which men strive. He gave his last "all" in the service of the Church and his God. Truly he died a martyr to the cause of righteousness!

How can one evaluate the life of such an individual as this, our great-grandfather, except by balancing the character of his "over-comings" against the extent of his trials and temptations.

Cheney Garrett Van Buren, in this early manhood, had the faith and courage to become affiliated with a most unpopular church, founded by a much ridiculed and hounded modern prophet; he and his wife and children being the only ones of all their kin to take this difficult step. Because of their religious beliefs, they and their fellow believers were not permitted to build and live in security and peace as most other people, but were subjected to the most withering persecutions! Expelled from their homes amid scenes of utmost peril and brutality; threatened with extermination; tormented by ruthless mobs who beat and killed their friends, murdered their prophet, and robbed them of their worldly goods, they were forced to flee from Ohio to Missouri - Missouri to Illinois - Illinois to Iowa - in the frigidness of winter or the scorch of summer, it mattered not!

Because of his religion, Cheney was denied the realization of his life's greatest hopes and dreams and died, far from all that he held dear - an outcast among strangers. Yet, midst suffering and violence, danger, fear, want, apostacy, and hate, Cheney Garrett Van Buren remained steadfast and true to the gospel that he embraced as

long as he lived. When a man has done his best he has done everything! His descendants should be proud to know and remember his story. Assuredly he did not die in vain, for his great faith lighted the torch that pointed the way for the gathering of his posterity to a distant western land where they were able to establish themselves in peace and security at last, and where many of them joined those who became "a mighty people in the tops of the Rocky Mountains" -- leaders and doers of the good work which he espoused!

If it seems that this man's life ended in tragedy we must remember that he believed in an eternal life, where he would join and be joined by his loved ones, and where they would continue their lives, as a family, in the hereafter.



Lucy Phillips Van Buren
Pioneer Mother
of 1852

EPILOGUE

The Exodus

When Lucy Van Buren received the grievous word, her husband had been dead for nearly two months. We cannot account for this delay; bad news usually flies on the lips of the swift. Brother Charles Hales was the bearer of the sad tidings to the worried family at Garden Grove. The information he brought was contained in an old newspaper. Lucy had felt that all was not well with her loved one - her promonitions had been right after all; Cheney was gone! The hopelessness of the situation swelled up within her.

Mary Frances came from Winter Quarters to be with her mother; Levi was delayed until his crops were harvested. Aside from comforting each other in their deep bereavement, there were plans to make for the future. The children felt that the western move should still be made, in spite of the death of their father. Lucy was miserable at the thought of leaving their home in Garden Grove poor as it was. Here she and Cheney had planned together for their future home in the Valleys of the Mountains; he had so wanted to go west to Zion. It would be most difficult to go without him; yet she knew that she must, for the sake of the children. There was comfort in the feeling that Cheney would want them to go. The past could never be recalled, except in memory; her duty was clear to her - if she but had the courage!

President Brigham Young sent out a proclamation from Zion that fall, to the Saints still living in the Iowa area, telling them that it was the desire of the Church for them to bend every effort to leave for the west not later than the following spring. Even if they felt they were poorly prepared, he urged them to come anyway as best they could, that they might enjoy the opportunities and blessings awaiting them in "Deseret."

So, taking heed of this request, which removed all remaining doubts for the Van Buren and Callaway families, they, along with their neighbors, doubled their efforts with this coming move in mind. In the midst of the autumn harvest and their busy preparations to preserve and care for their produce, a wee baby girl was born to Mary and Levi Callaway. The date was September 20, 1851, and the little one was given the name of Lucy Elizabeth. She was Lucy and Cheney Van Buren's first grandchild.

Early the next spring, 1852, families began moving westward from Garden Grove, to join forces with outgoing companies of Saints from the other communities. The Van Burens and Callaways made their way to Kaneshville and joined with the group under the direction of Captain James Chauncy Snow. Many other companies were well on their way over the great western plains when, around the middle of June 1852, the two hundred and fifty emigrating Saints belonging to this company crossed the muddy Missouri River near Kaneshville and headed west across Indian territory. The James C. Snow company was the eighteenth of the twenty-two to leave Iowa for Utah that Spring.

Listed among the members of this Eighteenth Company were the families of Lucy Van Buren and Levi H. Callaway. We are indebted to an article found in the "Deseret News" of September 18, 1852 at Salt Lake City, Utah, for a list of the members of this company, recorded as they left Kaneshville, Iowa. The part of the article in which we are particularly interested follows:

"These two families joined in one wagon:

| | | | |
|--------------------|-------|---|---------|
| Levi H. Callaway | 27 |) | |
| Mary Callaway | 20 |) | 1 oxen |
| Lucy E. Callaway | 9 mo. |) | 1 cow |
| Lucy Van Buren | 39 |) | |
| Samuel Van Buren | 16 |) | |
| Elmer Van Buren | 14 |) | 1 wagon |
| Andrew Van Buren | 12 |) | 3 oxen |
| Lucy E. Van Buren | 5 |) | 1 cow |
| Lydia J. Van Buren | 3 |) | |

If the other supplies of our great-grandmother Lucy Van Buren and her accompanying family members were as proportionately skimpy as the ones just listed, these nine people were very poorly equipped for the long, hard journey ahead.

The Plains

There were high spirits among the majority of this Eighteenth Company at the start. They were happy to be away at last! The group consisted of five smaller companies of ten wagons each, making some fifty wagons in all, together with horses, cattle, oxen, sheep, and other livestock and barnyard animals. Forward rolled the covered wagons onto the plains. Can't you just see them now - spreading out across the prairie, weaving in and out along the dusty trails, helping each other over streams and muddy places? Gee! Haw! Out on the plains of Nebraska - straight into the glow of the setting sun - civilization left behind. Nothing much but dust, dry clods of earth, rocks, thistles, chuckholes, insects, lizzards, rabbits, prairie-dogs, wolves, herds and herds of buffalo, and Indians!

They were on the lookout for Indians, these pioneers. Mounted scouts ahead of every company were alert for skulking ones along the trails. There was always the risk of stampeding cattle with Indians around. Mostly the redmen stayed out of sight by day; t'was in the dead of night, after the wagons had been circled and the livestock corraled inside; after the singing and the evening prayers were done; after the guard was posted and the campfires' glow spent - then is when the Indians prowled, looking for mischief to make. Some who crossed the plains never forgot the horror of blood-curdling, fiendish shrieks at night, shattering the prairie silence! Brigham Young had said: "It is better to feed the Indians than to fight them." "But," others had added, "if they insist on fighting - give them hell! But don't shoot till you can see the whites of their eyes!" There was no amunition to waste on fleeing Indians.

There was game to kill for needed food; wolves to keep from the stock; and an occasional buffalo-calf picked from the roaming herds was a good source of meat for hungry travelers. Also, buffalo robes were considered real luxuries. Nothing was wasted by these pioneers. They fed their fires with buffalo chips, greased their wagons with the fat of wolves, and made clothing from hides and skins, or moccasins to cover stone-bruised feet.

Lucy didn't mind the threat of Indians. These could be no worse than the mobs, and less savage! She didn't mind too much the weary trudging nor the ceaseless jolting of travel. The inconveniences of household chores enroute soon became routine to her. The dust and sagebrush, endless monotony of desert scene, bothered her little - there were always sunsets and stars! But the parching breath of the sun on the plains--that was misery to her. Sometimes she found relief in recalling the coolness of the verdure of the scenes of her youth. She wondered how one could ever imagine such contrasts on God's great earth. She thought of her girlhood in "York" State -- "Ah, those carefree, glorious days!" She thought often of Trenton Falls, those beautiful "Leaping Waters"; imagining she could hear the roar of the cataracts above the rumble of covered wagons, and feel the cool spray thrown by the clouds of whipping foam. Often, as she thought of these and of her companion of other days, her cheeks were wet--but it was not from the spray of the falls!

As Lucy's younger children plodded along beside her, stooping at times to snatch up stones to fling at gophers or other scampering wild life, she often told them of the olden days. Or she taught them songs or rhymes or riddles, or heard them with spelling or numbers. The young ones often played at make-believe as they wended their way over the rough trails. Ellen and Lydia would be "Saints", and Andrew, could he be brought into the game, would be "the mob". Or the girls in their small sunbonnets would be "pioneers" and he would be "the Indians", -- and oh what war-whoops he could make! Frequently the little girls played

with corncob dolls. It is good sometimes for children's minds to be freed from the clutter of reality, as well as for those of their elders.

The happiest times were in the evening around the campfires, after the chores and journeyings of the day were ended. Sheltered within the circle of the wagons, the Saints would sing or "speak pieces" or engage in spelling bees. Or perhaps the company fiddler would strike up a lively tune and the brethren, with their ladies, would step into a sprightly "Hornpipe" followed by a "French-Four" or a brisk "Square". "Salute your partners," the caller would shout in a commanding voice, and the dancing Saints would respond wholeheartedly, shaking the dust from their tired feet and the cares from their shoulders at one and the same time!

President Brigham Young was a wise leader. He said that his people must strive to be happy - to bring back laughter to their lips and recreate in dance and song. "For the song of the righteous is a prayer unto me - thus saith the Lord!" He knew that these Pioneer forefathers of ours could not have withstood the vicissitudes they were forced to endure had it not been for some lighter moments. Though the struggle for existence received, of necessity, the emphasis in their lives, this needed to be interwoven with gaiety and humor, lest their days become too unduly drab and forbidding. This intermittent escape from grinding toil, encouraged by their leaders, was a blessing which helped these people to succeed in their enormous undertaking.

Lucy Van Buren loved to lift her voice with the rest in the sacred hymns or the popular folk-songs of the day. Singing helped to lift the heaviness from her heart.

"Come, come ye Saints
No toil or labor fear
But with joy went your way.
Though hard to you
This journey may appear
Grace shall be as your day..."

Occasional visits from passersby brought

much excitement. Trappers, gold rushers, scouting parties, and others, traveling "light" and faster, brought news from the outside world which was hungrily received. These also served as a means by which messages were sent to loved ones and friends in Zion, and reports made to Church authorities of the circumstances of on-coming companies. One such report, sent ahead by Captain James C. Snow of his company, was published by the Deseret News of Great Salt Lake City in its issue of September 18, 1852 as follows:--
 "The health of the company is good; no sickness has yet made its appearance among us. The company generally is in fine buoyant spirits, full of hope, and anticipating success; relying on the God of Israel to bless them in prosecuting their journey to the Valleys of the Mountains."

It must have been on the plains of Wyoming that little Lucy Elizabeth Callaway became ill. There were some light cases of cholera among the company members during the latter part of the journey. The chilly nights and hot days of mid-September aggravated the condition of the sick, as it did that of small Lucy, who failed to respond to treatment and grew steadily worse. It was sometime around the date of her first birthday, September 20, 1852 that the tiny girl finally succumbed to the illness with which she had been seized. So many babies died upon the plains. This was one of the prices paid by the Mormon Pioneers.

The Callaway's grief for the loss of their first-born was intense. The death was almost more than the young mother could bear. Mary was expecting her second baby soon, and this, coupled with the rigors of the journey and her distress at her child's passing, brought her near the breaking. Lucy's heart was torn at the suffering of her loved ones; she knew the pain of parting!

Pioneer companies could not tarry long for deaths or burials on the plains. It might mean that they would be delayed until trapped by early blizzards on Wyoming hills. As Lucy prepared the body of her first grandchild and namesake for its burial, she thought of other times and similar

scenes. For Levi, there was only night to fashion a small box and dig a shallow grave on a knoll near the trail side. In these the little form was placed and covered over with earth, care being taken to obscure all traces - no marker - no wild flowers strewn, lest tearing fangs of wolves or horrid whims of Indians should result.

"I cannot leave my baby on the plains!" This cry rang out by numerous prairie gravesides. The comforters had always this blessed assurance to give:-- "Your babies are not dead but only sleep. They are not lost to you, for you shall claim them once again in the eternal tomorrow."

Other words of comfort, at another time and place, were given to another mother who had cause to grieve by two small graves on a lonely hillside. Since they were written by a granddaughter of Cheney and Lucy Van Buren, we think it not amiss to quote them here:

"On a dry lone hill
Where the rabbits play
Two little mounds were made.
In the sheerless ground
In their last repose
Two little forms were laid.

But He who marks the sparrow's fall
Looked down on his children there;
And He took them up in His kind, just arms
To His ever loving care.

It matters not where they are laid -
Beneath the sea or the sod
Or on a grassy spot or a lonely hill
They are all at home with God."

--"Jennie"

Four other members of these two families passed their birthday anniversaries in those last few weeks upon the plains. Levi H. Callaway turned twenty-eight years old on September 19th; Samuel Van Buren reached seventeen on September 21st; Elmer Van Buren passed his fifteenth milestone on September 25th and Lucy Ellen Van Buren became six years of age on October 1st, 1852. It is doubtful that they celebrated these events. Most

likely they were merely mentioned, since all thoughts and hearts must have been on the scenes ahead, -- "What is it like in the Valleys of the Mountains?"

The company stopped at Fort Laramie, and later on at Fort Bridger. It encountered snow along the mountain passes of southwestern Wyoming territory. This placed an added burden on these over-weary travelers and slowed their progress considerably. It was disconsoling to slush along in snow and mud with worn-through shoes - or none at all. The oxen were weak with the taxing journey; the wagons hard to control on slippery inclines. There must have been some comfort for these Saints to know that their long trip would soon be ended.

The average rate of progress of the James Chauncy Snow pioneer company of 1852 had been about ten miles per day; the time required for the journey close to three and a half months; and the distance traveled across the great plains and rugged mountains over a thousand miles, when it finally reached its destination. Compare this with the jet-age travel of our year 1962. Civilization has come a long way in the last one hundred and ten years since our great-grandmother, the widow Lucy Phillips Van Buren and her family crossed the plains to Utah.

The Valleys

In Great Salt Lake City on October 9th 1852, the front page of the Deseret Evening News announced the arrival of Captain James C. Snow's company of about 250 emigrating Saints from Iowa, in bold headlines. They arrived that Saturday in the Valley of the Great Salt Lake. The blush of autumn was on the mountains flanking the wide Valley; and there was rejoicing as the covered-wagon train wound its way to a halt on a northeastern rise overlooking the salt sea and its surrounding countryside.

The October General Conference of the Church of Jesus Christ of Latter Day Saints was then in session in the spacious adobe tabernacle on the southwest corner of the temple block, on

which ground the Assembly Hall now stands. Measuring 126 feet long, 164 feet wide, and arched without a pillar, this meeting place seated 2,500 people and had been dedicated just six months previously, at the time of the April conference.

The arrival of each new company to Zion was an occasion for celebration. Some were met by the general authorities and William Pitt's brass band. All were given rousing welcome by Bishops and Relief Society presidents, brethren and sisters, friends and relatives. These provided quarters in their homes for those not provided for, and fed them and administered to their other needs with loving care and generosity.

There were no relatives to greet Lucy Van Buren and her family upon her coming to Utah. She had forsaken them all long ago for the gospel's sake. But there were friends of her Ohio, Missouri and Nauvoo days, and those she had known more recently in Iowa. One was never without friends in the confines of the Church. Former quorum associates of her husband were especially kind and offered help, advice and consolation. She and her loved ones were well taken care of by the members in Zion during the first part of their sojourn in the Valleys.

The two older Van Buren boys, Samuel and Elmer, did not stay long in Great Salt Lake Valley, but joined a wagon train headed for San Bernardino, California, where the Church had selected a site for a city. A number of Saints were leaving for that area. Lucy's sons were eager to get to the gold fields, and their desire had been whetted by tales of California-bound travelers ever since gold had been discovered there in '49 -- they could think of nothing else! They promised to return when they had "struck it rich". Lucy needed them so much, to help get established in her new home; but there was nothing she could say to persuade them to abandon the journey.

On November 7th 1852, lacking two days of being a month following their arrival in Great Salt Lake Valley, Mary Frances Callaway gave birth to her second child, another daughter. She

and Levi named the new little one Lucinda Jane, for his mother Lucinda Daggart Callaway. But this baby girl did not live very long, and the unfortunate parents were soon called upon to bury their second-born, as they had their first.

The first Utah settlement of the Van Burens and Callaways was made on Little Cottonwood Creek, about twelve miles south and east of the city, in Great Salt Lake Valley. This was near the mouth of Little Cottonwood canyon, above which the well-known ski resort of Alta is now situated. Little Cottonwood Ward was first organized by the Saints who settled on this creek, the last of the year of 1849 with Silas Richards as Bishop. There were 273 members by October of 1853. Brother Thomas Terry and his family were among this group and became fast friends of the Callaways.

Lucy and the three children who remained with her did not reside in Salt Lake Valley for more than eight months, but moved to the town of Springville in Utah Valley in early June of 1853, at the invitation of Elder John Martin Stewart, a widower. Mr. Stewart was born February 15, 1808 in Point Pleasant, Ohio County, Kentucky, the son of Alexander and Elizabeth Downs Stewart. He joined the Mormon church in February 1840, and brought his wife and family to Utah, where they settled in Springville, Utah County, soon after its settlement. He is reported to have been one of the early school teachers of that place. His wife, Nancy King Stewart, who was born the 6th of December 1813 in Kentucky, died on February 9, 1852 in Springville. By late spring of the following year (1853) John Martin Stewart was looking for another companion, and selected the widow Lucy Van Buren.

The old Springville Ward church records list the re-baptism of Lucy Van Buren and her son Andrew on June, 1853 in Springville. This ordinance was performed for them by Elder John Martin Stewart, as were their confirmations which followed. In this record also we find for the first time the date and place of Lucy's birth, it having been June 11, 1813 in Warren, Herkimer county,

New York. Perhaps we may be led to believe that Mr. Stewart thought Lucy and her son had become a bit lax in living the laws of the church, but this may not have been necessarily so, since the practice of rebaptism was a common one with members of the church in early Utah days. In fact, in 1856 a general reformation took place throughout the church, most of the Saints renewing their covenants by being re-baptised.

The marriage of Lucy Phillips Van Buren and John Martin Stewart took place soon after her re-baptism, in the early part of June 1853. About March or April of the following spring, 1854, a son was born to the couple and they named him George Henry Stewart. Lucy's own children at home now were four in number, besides several step-children. But the death of her youngest daughter, Lydia Jane Van Buren, on November 12, 1854 from "types fever" reduced the number to three. Lydia was only five and a half years old when they buried her in Springville.

Levi and Mary Callaway and young daughter joined their relatives in Springville in the spring of 1855. In less than a year after that, Lucy and John M. Stewart separated, and Lucy again took the name of Van Buren, and the young son George took that surname also and carried it from then on.

The years from 1853 to 1856 were not prosperous ones in Utah. In 1853 the Indian Chief Walker waged war upon the white citizens of the state, and a number of them were killed. This forced the pioneers to gather into communities and build forts, or walls, around them for protection. It was then that the "Spanish Wall" was built around part of Salt Lake City. The "Walker War" terminated in 1854 - but grasshoppers menaced the crops in many parts of the area, so troubles were not at an end. In the year 1855 building of walls around the settlements continued - the pioneers did not trust the Indians and wished to be prepared for any future trouble with them that might occur. During that summer also, grasshoppers again did serious damage to crops, destroying nearly everything

green in many parts of Utah. This, combined with serious drought, caused great failure in crops, which were the "life's blood" of the State at that time. The forepart of the year 1856 there was a great scarcity of provisions in the area. Many domestic animals died from starvation. The winter of 1856/57 was excessively severe, snow falling to the depth of eight feet in various places in the Valleys. But this moisture, however distressing, contributed to the best harvest, in the fall of 1857, that the Saints had ever had in Utah. It was in this year that the Federal Government sent an army to Utah Territory to quell a falsely reported rebellion in the region. Utah citizens organized themselves for self defense -- they had no intention of giving up their homes again as they had done so often in the past. There was real alarm among them. They called their colonists home from San Bernardino and similar outlying western areas, in hopes of thereby strengthening their forces substantially.

It must have been in this year that Lucy's oldest living son, Samuel Van Buren, came back from California on a visit. Perhaps he returned with the pioneers from San Bernardino. But Samuel had no intention of remaining. He was enthusiastic about his adopted State, and persuaded his brother Andrew, seventeen, to go back with him and get work in California. But Andrew disliked the west coast, and did not remain in California with his two older brothers.

It must have been about this time also that Lucy Van Buren moved to the town of Manti, in Sanpete Valley, about 80 miles south of Springville, and married a man by the name of Gad Yale. Mr. Yale was one of the original pioneers of Manti, having moved into that place with the first settlers in November of 1849. He was born in Burlington, Hartford, Connecticut, 21 August 1790 (or 1786), son of Thomas and Polly Yale. It is doubtful that he had been married before. This marriage did not last either, and in a very short time he and Lucy were divorced and she assumed the Van Buren name again.

Andrew came back alone from his California

venture. Upon his return he determined to settle down in Manti and assume the full responsibility of providing for his mother's family. It numbered four at the taking of the 1860 census, -- "Lucy Van Buren age 47; Andrew Van Buren age 20; Ellen Van Buren age 13; George H. Van Buren age 6." The family's first home at Manti was built on the site which, when afterward sold, became that of the John D. T. McAllister home, or "Temple Hotel" as it was later called.

By the time of the taking of the next Federal census in Manti (1870) there had been a number of changes in the status of these family members. Although Lucy, now 57, was still listed as head of the family, Andrew, age 30, had a wife Lovina, age 24, and two children - Lovina, age 2, and Andrew, age 7/12. Ellen, age 23, was no longer a member of this family and had a home and husband of her own - Joseph Snow, age 26. George H. Van Buren was not found in the 1870 census at all, for he was deceased, having died sometime between his sixth and sixteenth birthdays.

Lucy spent the next dozen years of her life enjoying the close association of her two children, Andrew and Ellen, and their families. She felt just as much at home at either of their firesides. Her son Elmer never returned from California, but married and settled down there for the rest of his life. Samuel, her oldest son, who remained single, came back to Utah occasionally to visit his people. Claytie Snow Riddle, Ellen's oldest daughter, in the brief history of her own life, mentions these visits: -- "Uncle Sam Van Buren, mother's brother, used to stay at our home and I can remember him so well. He was a great roamer and restless. He would bring home candy to us kids, stay a few days, and then be on his way. He was a bachelor."

Lucy lived the majority of her time at Andrew's home; they were great friends. She enjoyed being in his company. She used to accompany him on some of his freighting trips, when groups of freighters traveled to distant mining camps in wagon trains; going together to insure protection from robbers and marauding

Indians. Speaking of these trips Lauretta Snow Neff, a granddaughter of Lucy, relates a story of her she heard her father tell. "...She smoked a corncob pipe filled with plug-cut tobacco and was the only woman in the train. At camp, when supper was over, she would bring out her brass kettle, turn it upside down and use it for a seat by the campfire, while she smoked, knit, and joined in the story telling. As the wind shifted, and with it the smoke from the campfire, she would have to change her position. The men often quoted to her the old saying that 'smoke always follows beauty'". Lucy was a good story teller and could be very jovial, and she had lots of "spunk"; I guess they called it "the good old Mormon grit" in those days.

Claytie Snow Riddle goes on to say in her history: "Grandmother Van Buren stayed with mother a lot too." Joseph and Ellen Snow fixed a room for Lucy in their new upstairs addition and made her comfortable; and the Snow grandchildren helped by carrying meals and other sundries to her up the steep narrow stairs, and also performed other services that necessity required. "Retta" remembers that her grandmother used to spend a great deal of time, while at their house, knitting stockings. These, her son-in-law Joseph Snow, carried with his freight to Eureka and other mining camps in Utah and Nevada, where he sold these hand-knit stockings for \$1.50 a pair, thereby picking up a little ready cash for his mother-in-law. "Retta" also recalls the corncob pipe that Lucy smoked, and remembers how distasteful this habit of her grandmother's was to her as a young girl of five or six years.

Lucy lived for a short time in a small house one block north and across the road west from Ellen and Joseph's home, --but she didn't like living alone. This pioneer woman spent more than a third of her lifetime living in Manti. Those twenty-seven years were by far the longest she had lived in any one community in all of her experience. Here she had watched the State of Utah begin to "bud", and the "Desert blossom as a rose"; endured the trials of the Black Hawk

Indian war, in which her son Andrew fought in many dangerous battles; witnessed the coming of the railroad to the Territory; and the first temple built in the Valleys. Here she saw ground broken for another majestic million dollar structure, and watched its white stone walls rise skyward on "Temple Hill", just a few blocks from her home. Most likely she donated the "Sunday eggs" from the laying hens in her coop, for the benefit of the building fund of the Manti temple.

She saw her children marry and her posterity increase. Twenty-three of her twenty-eight grandchildren were born while she resided in this Sanpete Valley town, and six great-grandchildren. There were deaths in her family too, while she lived in Manti; her son George Henry passed in his teens, and one grandchild and three great-grandchildren died in their infancy. Her oldest daughter, Mary Frances Callaway, passed away suddenly on February 14, 1869, leaving seven young children motherless. These deaths were all great sorrows to Lucy. One never gets accustomed to visits from the "Great Reaper", nor is one hardly ever reconciled.

When Lucy Van Buren was nearing her seventy-first year, in March 1884, she moved, with Andrew and his family, to Castle Valley, where they settled on a farm on the outskirts of the small town of Orangeville, Emery, Utah. This place was only about twelve miles directly southeast of Manti, over the mountains; but accessible only by a tedious wind-about road of over a hundred miles. This Pioneer was used to moves, and perhaps didn't mind too much being uprooted again. She spent most of her time during the remaining few years of her life on that Castle Valley farm; visiting back and forth to Manti at times, until the untimely death of her daughter, Ellen Snow, on February 28, 1886, who died in childbirth with her ninth baby, leaving the newly-born child and seven other young children. This passing of her last daughter was a burden Lucy found difficult to bear.

One of her four living grandchildren, Frederick Cheney Van Buren of Parowan, Utah,

has a few sketchy memories of his grandmother while they were living in Castle Valley. The memories are only those of a child in the neighborhood of four years. He remembers her as being quick-witted and quick-tempered, but that she was always kind to him, except on occasions when she shook him and scolded him. Then he adds, with a twinkle in his eyes, -- "But I deserved it!" He goes on to say: "Grandmother was always home, so she served as my pal while the rest of the family did their visiting and errands. I distinctly remember she smoked a white clay pipe."

Andrew Van Buren's family moved from the farm into a new home in the town of Orangeville, the spring of 1886; and it was here that Lucy Phillips Van Buren died 17 February 1887. She was buried in the city cemetery at Orangeville. F. C. Van Buren writes: "I remember the color of the coffin grandmother was buried in. Father made the casket and painted it a yellowish red color. Some of the paint was left over, with which he painted a trunk for mother." Lucy was survived by but three sons, of her eight children. Her husband Cheney Garrett Van Buren had preceded her in death by some thirty-five years.

Lucy's sister, Elvira Josephine Phillips Coon, also survived her, living well into her eighty-second year. (She died in Copely, Ohio 12 September 1896) Evidence that the two sisters had kept in touch over the years was a letter from Elvira, or "Josie" as she signed herself at that time, found among Lucy's treasures at her death. Found also was an announcement of Elvira and Alonzo's golden wedding celebration. A copy of the letter follows:

"Copely, Ohio, Feb. 22, 1881

"Dear Sister:

I have just received a letter from you dated Jan. 19th. It must have been a good while coming. I got it this morning. I thought I would answer immediately, for I was so glad to hear from you once more. I have written twice and Josie (her daughter) once, and received no answer until now. My health is failing, it is not near as good as a year ago. I don't do much work around the house;

1830

1880



GOLDEN WEDDING.

Mr. and Mrs. A. Coon.



Thursday, December 23, 1880.

COPLEY, OHIO.



Alonzo Coon



Josephine Elvira Weeks
Coon

am troubled with female weakness. Alonzo is pretty well, he has rheumatism some but we must expect it; only think, he is seventy-four years old and I am sixty-five; it don't seem possible but so it is.

"Josie's family is well. Irving's wife lives with us and they work the farm, they have one child five years old, cute little thing. Josie has two girls and a boy; her youngest, six years old. Hattie has only the one, he is twenty-four; she lives in the oil region, yet she was home for the Golden Wedding. I tell you Lucy they had a big time, how I would liked to have had you here. I thought of you so much, had no brother or sister here; sent a card to Thomas, but have not heard from him since. Alonzo is going to write to him today. I did not look for him for he is too old to travel in winter; he is most eighty-one.

"There were lots here from Arizona, some from Pennsylvania, and lots from Akron; we had over a hundred here, our house was full. I would like to tell you how the tables were set, but I can't. I will just mention some of the meats: Five large turkeys, two large hams, boiled, forty-eight pounds chicken and oysters -- I can't tell all so I will stop.

"I have a chest of cake in the celler yet. Fruit cake will keep a long time. The flowers that they brought from the hot-house in Akron were so beautiful. The parlor was all trimmed and the lace curtains were trimmed, -- vines and flowers all over the place. Where we sat was "eighteen hundred and thirty," the time we were married, and "eighteen eighty," the time we were celebrating, in the form of a horseshoe, all in flowers. It was nice. I must stop writing about all this or I won't have room to tell you about my presents, which is the nicest of all.

"I know I can't think of them all. If I can get a copy of the paper that had it in I will send you one. They have not got all the presents in. A man from Akron sent me out some nice verses. He was sick and could not come. When I get them printed I will send you a copy. I will try and tell some of the presents.

"Nice set of sofa furniture for my parlor.

"Eight day clock, the prettiest little thing you ever saw, in a little morocco case. Can take it anywhere with me and hang it on my arm. It has never stopped since I had it.

"Nice student lamp, mark on it, --five dollars.

"Set of moss rosebud china.

"Two gold napkin rings, stand on four legs, marked "Grandma" and "Grandpa".

"A Jew in Akron sent me a solid gold berry-spoon, cost thirty dollars, in a nice satin-lined case.

"Berry dishes, silver, and two pair of gold spectacles.

"Silk scarf and handkerchief, some nice hand-made lace and fifty dollars in gold money.

"Lucy I will send you a dollar. I don't always have it but now I have, buy toback with it.

"Write often, and if you ever move let us know. "

"Josie"

(And Josie's daughter Josie adds a line:)

"Dear Aunt:

"I have just come up home to see how Irvy's hand is. Their dog was fighting with another and he tried to part them, and the dog bit him in the hand; it is pretty sore, keeps arnica on it. I haven't received Nellie's letter yet, will answer when I do. I would like to have Ma come out to see you. They intend to run the factory again this summer. Well I will stop and write soon again. The winter has been severe. "

Apparently none of Lucy Van Buren's eastern relatives heard of her death, for eleven years afterward, 1898, a search was instigated for her in the west. Some of the local Utah newspapers carried the following headline:

"SEARCH FOR A MISSING HEIRESS"

Lucy's son Andrew received the following letter:

| | |
|-------------------------------|----------------------|
| "From | Salt Lake City, Utah |
| Bishop's General Storehouse | July 29th, 1898 |
| Office of Presiding Bishopric | |
| 14 North Main Street | |

"Andrew C. Van Buren
Orangeville, Emery County.

Dear Brother:-

We are in receipt of a letter from Messrs. Musser and Kohler, lawyers, of Akron, Ohio, making enquiries concerning Mrs. Lucy Van Buren, nee Phillips, who left Akron from ten to twenty years ago, with her husband, Brother Cheney Van Buren, and supposed settled somewhere in Utah.

"It appears that some relative of Mrs. Van Buren died some time ago and left a fortune of about \$80,000.00 to be divided among relatives.

"Kindly inform us whether you are a relative of the parties referred to, so that we can place you in communication with the parties making the inquiry, and oblige.

Very truly yours,

/s/ Wm. B. Preston"

Lucy, had she lived, would have been first in line to inherit the large estate of her nephew, Rufus Crain Baker, only child of her half-brother William Baker. As it was, her three surviving sons, Samuel, Elmer and Andrew Cheney Van Buren, shared in the estate, along with some twenty-six other of their eastern cousins, none of whom the Van Burens knew. Heirs of Lucy's deceased daughters, Mary Callaway and Ellen Snow, also came in for a small portion of the legacy at the time of its final distribution.

Richard M. Baker and W. Baker Crain were appointed as administrators of the estate of their cousin Rufus Crain Baker, and in early summer of 1899 they petitioned the County of Herkimer, State of New York for the judicial settlement of the estate. A copy of the petition follows:

"... That heretofore and on the ____ day of March, 1898, letters of administration were issued and granted to your petitioners and that more than one year has elapsed since the issue of said letters.

"That there are no unpaid creditors of said deceased, to the knowledge of your petitioners.

"That the surety in the official bond of your petitioner Richard M. Baker is the American Surety Company, and that the sureties in the official bond of your petitioner, Wm. Baker Crain, are Hiram C. Brockway, Allen Bloomfield, Madison Vedder and Norman Getman, all of whom reside at Richfield Springs, N. Y.

"That the said deceased left him surviving no widow.

"That the following named persons claim to be next of kin of said deceased, whose places of residence and relationship to said deceased are hereinafter set out, but your petitioners have no knowledge or information sufficient to form a belief as to whether all of said persons are next of kin of deceased.

| <u>Name</u> | <u>Relationship</u> | <u>Residence</u> |
|------------------------|---------------------|--|
| Richard M. Baker | Cousin | Oneida, N. Y. |
| Eliza S. Baker | " | Utica, N. Y. |
| Rosalind Baker | " | Leyden, N. Y. |
| Helen Baker Kimball | " | Lakewood, N. J. |
| Adaline Baker Munn | " | Leyden, N. Y. |
| Harriet B. Arthur | " | Turin, N. Y. |
| Altamira Parsons | " | Delray, Wayne Co. Mich. |
| Thomas Baker | " | Leyden, N. Y. |
| Esther B. Steele | " | Elmira, N. Y. |
| Gardner C. Baker | " | Weldon, Iowa |
| William Bronson Baker | " | Malvern, Pa. |
| Samuel Van Buren | " | Mohave, Kern Co. Calif. |
| Isaac N. Shaw | " | Cold Water, Mich. |
| Marcia G. Loomis | " | Chicago, Illinois |
| William R. Burdick | " | 7436 Dobson Ave., Grand Crossing Chicago, Illinois |
| Alexis C. Bullock | " | 437 Englewood Ave. Chicago, Illinois |
| Joel Burdick | " | Audubon, Iowa |
| Irving Coon | " | Akron, Ohio |
| Mary Ann Weeks | " | Akron, Ohio |
| Harriet M. Weeks | " | " " |
| Almira Josephine Weeks | " | " " |
| Elmer Van Buren | " | Santa Rosa, Calif. |
| Andrew Van Buren | " | Orangeville, Emery Co., Utah |

| | | |
|---------------------|--------|--------------------------------|
| Wm. Baker Crain | Cousin | Richfield Springs, N. Y. |
| Charlotte P. Warren | " | Richfield Springs, N. Y. |
| Dunham Jones Crain | " | Cullen, Herkimer Co., N. Y. |
| William Phillips | " | Unknown |
| Sally Camp | " | " |
| Err Phillips | " | " |
| Lydia Dye | " | " |

"Your petitioners further allege that they have no knowledge or information sufficient to form a belief as to whether the said Sally Camp, Lydia Dye, William Phillips and Err Phillips are or are not alive, or as to whether they, or either of them, were alive at the time of the death of Rufus Crain Baker.

"That all of the aforesaid persons are of full age and of sound mind, as your petitioners are informed and believe.

"Wherefore, your petitioners pray that their account as such administrators may be judicially settled and that the said next of kin, or if either of those persons had died, his executor or administrator, if any, may be cited to attend such a settlement."

/s/ RICHARD M. BAKER)
W. BAKER CRAIN) Petitioners

SECOND GENERATION

The children of Cheney Garrett and Lucy Phillips Van Buren, those of the second generation, were all born on the frontiers of this great American continent. Their lives spanned the years from 1832 to 1917; their activities covered the territory from New York State to California. All were victims of mob persecutions; some suffered from the savagery of Indian depredations. Six became Mormon Pioneers, who crossed the plains in 1852, walking most of the thousand miles from Iowa to Utah; two walked on eight hundred miles more to California. These were they who took part in the pageantry of a modern "Children of Israel" moving toward their "promised land." They, with a miscellany of "Saints" of all kinds, and their families, took part in the spectacle of a "chosen people crossing the wilderness"--the greatest journey of its kind in modern times.

CHENEY GARRETT VAN BUREN (1) and his wife Lucy Phillips, had eight children born to them. These are numbered, for the convenience of the compiler of this record, as follows:

2. MARY FRANCES VAN BUREN, born 30 May 1832 in Trenton, Oneida, New York, moved with her parents when one year old to north-eastern Ohio and settled in the proximity of Akron. Here, 9 Nov. 1835, her parents became members of the Church of Jesus Christ of Latter Day Saints; that most unpopular group of religious affiliates better known as "Mormons". From then on, because of their unusual beliefs and practices, her family and their friends were subjected to almost continuous mob persecutions in one degree or another.

After five years, when she was six years of age, Mary's family was forced to give up their home and leave Ohio because of these persecutions. These people, with hundreds of others,

took the long, wearying journey to western Missouri, only to find greater trials in store for them there. After a year and a half of privation and suffering in Missouri, the Van Buren family fled to Illinois and settled near the city of Nauvoo, in Appanoose, Hancock county. Near here, July 1842, when just past ten years, Mary Frances was baptised a member of the church to which her parents belonged; the ordinance undoubtedly taking place in the Mississippi River.

Her family spent six years in Illinois, during which time the persecutions of their church and its people reached a climax with the martyrdom of their Prophet, the seizure of their city and its temple, and the complete expulsion of all of them from the State. Then followed their crossing of the Mississippi River in the dead of winter, and the search for a temporary home in Iowa. Here they hoped to replenish their supplies and redeem themselves from the sorry condition to which they had been reduced by so much persecution and misfortune.

The Van Burens settled in Garden Grove, Iowa. Many of the poor took up their quarters there. A great number of the families of the Saints were in a state of poverty at this time, and Mary's people were no exception. They were now paying in full for a year of terrorism and another forced migration. Their family was growing in numbers, and by the spring of 1849 there were eight mouths to feed--the parents, three sons and three daughters.

Mary Frances, being the oldest of the children, and fast growing into womanhood, had many responsibilities; working shoulder to shoulder with her mother in the home - which actually was little less than a hovel at this period in their lives. Theirs was no easy work, and Mary learned firsthand the many grueling tasks imposed upon the women of these pioneer households by sheer necessity. And these useful things that she learned she soon had a chance to practice at her own fireside; for on November 17, 1850 she was wed to Levi Hamilton Callaway, a convert to the church from Kentucky.

Mary's husband, Levi Hamilton Callaway, was born the 19th of September 1824 in Maysville, Mason County, Kentucky, the son of George and Lucinda Daggart Callaway. He joined the Mormon church in his twenty-first year, 26 December 1845; and, leaving family and friends, he gathered westward with the Saints, and by the spring of 1850 was living and working as a laborer in Kanessville, Pottawattami county, Iowa. He doubtless met Mary at Garden Grove during his trek across Iowa to Kanessville, and returned later to claim her as his bride; at which time he was twenty-six and she was eighteen-and-a-half years old. The story of the next few years following their marriage - the death of Mary's father, the birth and death of their first child, their journey across the plains to Utah - is all told in the first part of this book and needs no repeating.

As mentioned earlier, the Callaway couple's first home in Utah Territory was about twelve miles south and a little east from Great Salt Lake City, near the mouth of Little Cottonwood Canyon. Here the church allotted them some uncultivated bench farmland on Little Cottonwood Creek which flowed down from the canyon by the same name. There was little time for them to prepare a place here for the coming of their second child, and a covered wagonbox-bedroom and a lean-to shanty-kitchen must have been all they had for shelter when little Lucinda Jane was born--7 November, 1852. (This was just a month, lacking two days, from the time they arrived in the Valleys of the Mountains.) The small daughter, named for Levi's mother, lived only a short while, and then the couple was left childless again.

Many hardships were endured in that small settlement of Little Cottonwood in those early days. Making a living was not easy; neither was supplying and furnishing a homestead. Experiences of many of the first residents of this place were doubtless similar in this regard; so an entry from the history of Thomas Sirls Terry and his young bride - who settled there at this time - proves interesting: "His father-in-law gave them a cow. Thomas Sirls dug ditch for a young sow pig. His

wife's mother gave them a hen, and a friend gave them a cat, iron kettle and fire shovel. His wife had a quilt, a sheet and a straw tick. Mother Richardson gave him a pillow. He worked for a quilt and some buffalo hides. Thus this young man and his beautiful bride began housekeeping thousands of miles from the scenes of their youth. The hardships they passed through - the crickets and grasshoppers, wars with Indians - their troubles would fill volumes. The first year the cat and her increase, the hen and her chickens, the cow and her calf, the sow and all her pigs died, but the first of their twelve children was born."

Another entry in the Terry History, speaking of the year 1853, says:--"The grasshoppers came during the summer and devoured nearly all their crops. As if that wasn't enough trouble, the Indian Chief Walker went on the warpath. The people living out on their farms were instructed to move closer together and build forts to protect themselves, which they did, and the Indians' plans were thwarted."

The families living in the Little Cottonwood region followed the instructions of their leaders and moved closer together and built a fort, which they named "Fort Union". (Later it became known as the settlement of Union.) This fort was enclosed by "a thick adobe wall about five feet through and fifteen feet high." It was in the vicinity of Fort Union that Levi and Mary Callaway's third child was born on the 31st of January 1854. This, their third daughter, was named Mary Frances Callaway, for her mother.

The Callaways continued to live at Fort Union until the spring of 1855, when they moved about forty-five miles south to Springville, Utah County, where Mary's mother Lucy and her family were living. Here they resided for the next seven-and-a-half years, and here their next three children were born, Levi Cheney, George Washington, and Julia Ann.

At the General Conference of the church in October 1861, President Brigham Young issued

the first call for members to the "Cotton Mission." This mission was one in which about two hundred of the brethren, with their families, mostly from the Salt Lake area, were called to settle in Southern Utah and turn their attention to the raising of cotton. From the journal of John Pulsipher, son of Zerah Pulsipher, who was among those selected for this mission, we read:--"Brother Brigham wished us to go over the rim of the Great Basin south and down until we should come to the mild climate along the Virgin River, where we can raise cotton, cane, fruit, etc., which are so much needed. He blessed us and wished us to go and live the religion of Jesus Christ, and we should yet see the importance of the mission."

This was a dangerous, toilsome journey of about 350 miles from Salt Lake City, over poor roads, traversing Indian infested country, with scattered settlements far between. In the dead of winter, when most of the families made the journey, it was unusually difficult.

President Brigham Young and the other church leaders had several main objectives in attempting to establish "cotton raising" as an industry in Southern Utah. One was to help his people become more self-sufficient by producing all the things they needed for their existence. Cotton, at this time, was a very expensive commodity in the intermountain area. The raging of the Civil War with its disruption of cotton raising would make the supply scarce and even more expensive, and to be able to raise their own cotton supply in the warm area of the State would be a real help to the church. Another reason for the call was to help swell the ranks of those already struggling in that region, and to build up communities in these outposts of the State, which could be helps in supplying travelers going to and fro from California by land, and also which would discourage a concentration of enemies of the church on its southern borders. Another very important reason, less often mentioned, was the church leaders' projected plan of the "Colorado River Navigation Agency". They wished to make this southern Utah area the "landing" and "jumping

off" place for the transportation route they hoped to establish, which could bring in emigrants and freight from Europe and the eastern United States by ship around through the Panama Canal, thence northward along the west coast of Central America and Mexico, up the Gulf of California and then, by boat, up the Colorado River chanel as far as possible into the intermountain area. This would be a less expensive way of travel than cross-country by rail, river craft and wagon train from the eastern seaboard.

During General Conference in October 1862, a second call came for "Cotton Missionaries" to Southern Utah. Brethren for Utah and Sanpete counties were included along with those from northern Utah, in this call. Zerah Pulsipher, Thomas S. Terry and Levi Hamilton Callaway were among those called at this time.

"Once I lived in Cottonwood
And owned a little farm.
But I was called to Dixie
Which did me much alarm;
To raise the cane and cotton
I right away must go;
But the reason why they called me
I'm sure I do not know. "

--George A. Hicks

The faithful Latter Day Saints, if they doubted the reasonableness of the frequent mission calls of various kinds that came to them, kept their doubts within the confines of their own hearts, or at least their family circles, and responded without noticeable murmuring, though these meant that they must up-root themselves time and time again for the benefit of the church. Those who were called to the cotton mission were no different. Upon being called they set about immediately to dispose of their homes and lands and start south for their assigned destinations. Most of them were on their way by the latter part of November, together with their families, wagons, tents, livestock, and all the rest of their moveable worldly possessions. This time their mission was not only to pioneer a new area but a new

industry as well.

Many of the early settlers sent to colonize Southern Utah were Southerners by birth; having come originally from Kentucky, Virginia, or other of the cotton-raising states of America's "Dixie-land". For this reason, and also because it was comparable in climate and production possibilities to the Southern United States, Southern Utah came to be known as Utah's "Dixie".

Levi H. Callaway and family left Springville, Utah County, the last of the year of 1862, and traveled in the cold of winter, south, by covered wagon, as far as the town of Manti in Sanpete county, where they stopped at the home of Mary's mother, Lucy Van Buren. Here they remained until after Mary's confinement, 23 Jan., 1863, at which time she gave birth to her third son and seventh child. This baby was not christened until over two years later, when this was taken care of in the early spring of 1865 in the town of Beaver, Beaver, Utah, where he was blessed and given the name of Samuel Rollo Callaway.

When Mary and her new son were able to travel, the Callaway family made the long hard trip to Santa Clara, Washington, Utah; which place was about five miles northwest from the town of St. George. They found this to be a small settlement of about sixty heads of families, nearly half of whom were Swiss emigrants who didn't understand or speak English. They also found many of the inhabitants to be in rather dire circumstances, because of the disastrous rains of the previous year.

These heavy rains of 1862, which the Santa Clara Saints referred to as their "forty days and forty nights rain", had so swelled the waters of the Santa Clara Creek, on whose banks most of them had been situated, that these people had been literally "washed out" by a gigantic surprise flood. Homes, farms, crops, meeting house, school, fort, gristmill, molasses mill, cotton gin - nearly all had been taken by the rampaging waters, leaving the owners destitute. Moving to higher ground, these folks had been trying to make a

fresh start from little more than "scratch," and it was thus that the Callaway family found them. There was a great scarcity of food among them, and some residents were even reduced to living on "pigweeds" and "pout" berries. Some of these informed the newcomers, perhaps, that "pout berries, sweetened with a little molasses, make a fine stew!" There was also much sickness in the village, malaria having become quite a scourge there. All in all the prospects at Santa Clara, at the time of the arrival of Levi and Mary Callaway and their family, were not too encouraging.

The weather conditions in the Santa Clara area the Callaway's first year there, 1863, were a complete reversal from those of the previous one. There was a serious drought, the Santa Clara Creek dried up, and a greater part of the crops were burned for lack of water, as well as thousands of young fruit trees and vines. This condition brought about an exodus of Santa Clara people, about half of whom moved west into Nevada.

The Callaways remained to try another year to raise cotton in Santa Clara, for that was the major reason for them being there. However, though the year 1864 was somewhat better than the previous ones, Levi's health was not the best in that place. So, thinking perhaps, that a higher altitude and more moderate climate might prove beneficial to him, he moved his family to Beaver, Utah, which was about seventy-five miles north of Santa Clara. Thus it was in Beaver on 7 Feb. 1865 that Levi and Mary's eighth child was born. It was also in Beaver, on 24 June 1865, that the child was blessed by Amasa M. Lyman, and given the name of Silas Milton Callaway.

Levi Callaway moved his family again the early summer of 1865, to St. Thomas in Nevada. "The most inviting section of all our Dixie country", the Deseret Evening News stated; and other advertisements of the place were even more flattering. But all the enthusiasm of these "arm-chair travelers" failed to glorify the place for those who had to make the treacherous two hundred-mile journey, following the Virgin River with its

numerous crossings and shifting quicksands, or passing over long stretches of sandy wastes, with no water at all. Nor could any writer or preacher make this "muddy mission" area a "near paradise" for those who had to bear its heat, malaria, thieving Indians, and other numerous disadvantages.

Illness from malaria and flu took their toll at the community of St. Thomas that summer of 1865, and a number of people died from these causes. This misfortune, combined with others, led some of the first called to that mission to abandon it at the close of the first season. Many absolutely refused to stay in the place after experiencing the rays of the long summer sun and little shade. As one historian said of it: "... They came - they saw and heard - and left others to do the conquering!"

The Callaways were among those leaving St. Thomas at the end of their first summer. Like the others, who found their way back to the places from whence they had come, they traveled the bad road back to Beaver. The undertaking had been hard on Levi's health, to say the least. We have not been told how Mary, the new baby, and the five other young children survived this "wild goose chase."

Eventually the "Muddy Mission" was abandoned, but parts were re-settled again in 1880. Today some of the original mission area is known as the "Moapa Valley, and its inhabitants do a lucrative business in selling early tomato plants and garden vegetables. But the St. Thomas area of long-ago-Cotton Mission-days lies submerged at the bottom of Lake Mead.

There is a place, beyond "Mountain Meadows" in a small valley at the junction of the south and west forks of Shoal Creek at the southern end of Escalante Desert, where there is another ghost town. Nothing is left of it at the present time, to show that it was ever inhabited, except a very few poplar shade trees and the remains of an orchard that once bore apples. Then, over a wind-about long-neglected road, on a knoll some distance to the northeast, is a little old cemetery inside a



Old Hebron Cemetery



Ghost Town of Hebron

worn picket fence. Some of the memorial stone markers still standing there bear the family names of Hunt, Huntsman, Leavitt, Pulsipher, Terry, etc. There are about sixty in all. These are all that is left of the once busy little settlement of Hebron, in Washington county, some fifty miles northward from St. George; -- these -- an old Ward record -- and memories!

The old Hebron Ward record gives the following account, dated Nov. 1865:

"Brother Levi H. Callaway and family moved in and settled in Shoal Creek Branch in October. He had been on the Cotton Mission 3 years and had poor health at Santa Clara and St. Thomas, and concluded to come to this place." Alydia Terry Winsor wrote a brief history of Hebron, from memory, in her ninetieth year; and in this she mentions, speaking of the year 1865, that: "Levi Calloway came down from Beaver and brought his family to live with us." From these two accounts, we know that Levi and Mary and their children moved from Beaver soon after they returned from St. Thomas, and settled in the Shoal Creek area sometime in October, 1865.

Hebron had an interesting beginning. John and Charles Pulsipher, sons of Zerah, who had been given charge of the stock for the St. George region, started from there in March 1862, to look for a better herd ground, taking with them horses and a cart. Fifty miles northward from St. George they came to a creek, fed by numerous springs in the mountains, south and west. The valley along the creek was from fifty rods to a half mile wide, with potential farming land lying in narrow strips on both sides of the creek, which could be easily irrigated by the stream. The Pulsipher brothers decided this would be an excellent herd ground, and named the stream Shoal Creek. In examining the locality further they found a band of Piute Indians camped below the site they wished to settle; and entering into a mutual agreement with them about settling there on that land, they returned to St. George for their families. The two men, with their families and their herds of cattle, horses and sheep, came back to Shoal

Creek April 27, 1862. They built houses, and were joined by others from time to time, including Zerah Pulsipher, Thomas S. Terry, Dudley Leavitt and Levi H. Callaway.

At a conference of the southern Utah Mission held at St. George May 6, 1866, the Saints in the mountain district were organized into two wards. Pine Valley, Pinto, Mountain Meadows, and Shoal Creek were organized into the ward named Hebron; and Clover, Meadow Valley, Eagle Valley, and Spring Valley were organized into another ward called "Panaca". The Shoal Creek area was at first composed of scattered farms; but later, when Indian trouble developed, a fort was built at the site which later became the townsite of Hebron, and people from small outlying areas joined the residents there for safety.

"Hebron was named after the ancient Hebron in Palestine. According to the Bible narrative, Hebron was the name of the place where Abraham of Old separated from his nephew Lot, on a certain occasion. Something similar happened to the founders of modern Hebron when, searching for new herd grounds, they separated from their friends and relatives at St. George; and locating a valley with good water and plenty of feed for their flocks they, like the Israelites in ancient Hebron, settled in the new place and called it Hebron, and gave thanks unto the Lord!"

The following report of Hebron Ward for May 1867, which included the four areas named earlier, is enlightening:

| | |
|-----------------------------|--------|
| "No. of Seventies | 13 |
| Elders | 10 |
| Priests. | 2 |
| Teachers. | 1 |
| Deacons | 2 |
| Men | 106 |
| Cows (milked). | 124 |
| Cattle kept | 850 |
| Sheep | 700. " |

We see that the group living within the confines of this Ward were small; and we assume that the main industries, beyond raising their own food

and producing their own clothing, were stock raising, dairying and wool growing.

Levi Callaway entered into the life of the settlement of Hebron wholeheartedly. He became very active in both community and religious affairs. We know he must have been encouraged by the presence in Hebron of some of his friends and early stalwarts of the church -- Zerah Pulsipher, Thomas Terry, and Dudley Leavitt, among others. During the period from 1865 to 1869 the Black Hawk Indian war was in progress in central and southern Utah. The people in the Shoal Creek area didn't know when hostilities would extend into their territory. They were advised to build a fort at Hebron and fortify the townsite, which they did; and they organized the men of the town into four platoons in preparation for any attack. These platoons were commanded by Dudley Leavitt, Levi H. Callaway, Jacob Truman and E. L. Westover. The old Hebron Ward record gives an interesting account of these urgent times, in the entry for 12 July 1866, as follows:

"The Indian war wages to such an extent that the First Presidency sent a proclamation advising the Saints in small and unprotected places to move together and fortify and guard their stock so the Indians could get no more advantage. We supposed for sometime that we would have to vacate this place, for want of help to save it. People in larger cities are fearful for our safety. We are busy as men can be, taking care of our flocks, attending conventions and arranging things for the best interest of all. After a while we learned that the proclamation was more particularly for the eastern frontiers. Brother Snow wants us now to stay and keep this place."

A few paragraphs from Alydia Terry Winsor's history of Hebron give additional details:

"In 1865 they (Clover Valley people) had trouble with the Indians. They had to herd their cattle by day and guard them by night. One Indian was killed. It then became necessary for these people to vacate their little town. The people on the upper and lower springs on the

Shoal Creek were advised to move together at the bend of the creek (Hebron) and build a fort. Some of the people from Clover Valley came to live with us, others went to Panaca. Those who came from Clover Valley moved their houses with them. The fort was built with two rows of houses extending from east to west. John Pulsipher was on the southeast corner, Thomas S. Terry was on the northeast, and Grandmother Pulsipher was between the two on the east. There were about three rods between the two rows. Each family had a cellar at the side of its house. The next house was built at the other side of the cellar, etc. My father (Thomas S. Terry) went to Pine Valley and got pine slabs from the sawmill to build with.

"... The people went up in Little Pine Valley, got large pine logs, sawed them in half and built, at the west end of the Fort, a nice log building for church services, school and amusement hall. Jonathan Hunt and two of his younger brothers, Jefferson and Amos Pratt, were good violinists, so we had dancing during the winter season, at least once a week.

"The first school that was taught in the Fort was taught by my eldest sister, Mary Ann Terry. She taught in the Fort the first summer, and later in a willow bowery until the church house was finished. The ages of the children she taught ranged from six to twelve years. She took her pay for teaching in milk, then she made the milk into cheese and father sold it for her. The first school taught in the winter was by Pear Fordam. Our schools only lasted during the three winter months."

It wasn't until the summer of 1869 that the Fort was abandoned and the site laid off into city lots for a little town. A new church house was built of bricks made by William Jones and several of the new town houses were built of bricks to replace those made from cedar or juniper logs, with good fireplaces and chimneys on the outside. All houses were built with fireplaces at that time.

From the old Hebron Ward records we also

get somewhat of a picture of the religious activities of the Callaway family. We find that the heretofore unbaptised children were baptised in this ward. Mary Frances Callaway was baptised 3 June 1866 and confirmed the same day, her father officiating in both ordinances. She was past twelve years of age at the time. Levi Cheney Callaway, the oldest son, was baptised on the same day as his sister, 3 June 1866, and confirmed by his father. He was past nine. George Washington Callaway was baptised, following his eighth birthday, by his father, who also confirmed him the same day, 23 June 1867. Julia Ann Callaway was baptised after she turned eight by Zerah Pulsipher and confirmed by her father the same day, 27 June 1869. We imagine these baptisms each took place in Shoal Creek when the weather had warmed in late spring.

In Hebron, 18 April 1867, another child was born to the Callaways. This daughter was blessed and named Ellen Ida Callaway by her father Levi. This brought the total number in the Callaway family at that time to nine - the parents, four sons and three daughters. A family of this size was sure to have sickness and trials. The old Hebron Ward record tells something of these also. For example: (The date of this entry is obliterated) -- "Brother Callaways youngest child became ill and was doctored and administered to without effect and still got worse. The Elders were called in the next day. Father said we must exercise more than common faith to stop the destroyer." That the sick child eventually recovered, we know, since all of Levi and Mary Callaway's children living in Hebron grew to adulthood.

Brother Dudley Leavitt presided over the Hebron Ward from May 6, 1866 until November 1869. In 1868 Brother Levi H. Callaway was chosen as one of his counselors in the Bishopric, and probably served in that position until the ward was reorganized November, 1869.

Lest we come to think that the lives of the pioneer women of Hebron were uneventful, a glimpse into a few of their numerous activities

may help to enlighten us. Theirs was primarily a cattle-raising, wool-growing community and so, as we might expect, much of their time was taken up in working with dairy products, from whence came much of their food, and with wool, which supplied much of the clothing and bedding for their families. Butter and cheese making was done, of necessity, by most of the women; but it got to be pretty big business for some when they began turning out two-pound molds of butter, and twenty and thirty-pound cheeses, the excess of which was gathered up, along with their barnyard eggs, and taken by the men to neighboring mining camps, where they brought a good price, which was spent for "extras". The making of cheese and butter was facilitated by the use of large tubs made by the coopers of the region, and butter molds and cheese presses fashioned by the carpenters.

Working with wool was also a necessity for most Hebron women, and extra wool products brought a good price. But most of the yarn, batts and cloth made, and stockings and other items knitted, were used in the homes. These took time, work, and skill "aplenty". There were many processes involved in bringing wool to the usable stage. First came the shearing. When the spring weather became warm enough that the sheep could be shorn of their wool, the men would erect large scaffolds on which this process took place. Some women were better at shearing sheep than their men, and helped with this job. Next the wool had to be washed, "picked", so it would be light and fluffy, and then a little grease worked into it to make it softer. (The children of the community used to have "wool-picking bees" to see which could get the largest pile all picked.) Next came the carding into batts for quilts, or rolls from which yarn was made. These rolls were made about as big around as a woman's little finger, and about half a yard long. Some had this done by a carding machine in St. George, but mostly it was done by hand at home. Next the spinning wheels were put to work, spinning the rolls into yarn. Often the women met and had two or three spinning wheels going at once. It was music to

their ears. When their spindles became filled they were reeled off, forty threads to a knot, ten knots to a skein. Next the yarn had to be dyed the wanted colors for knitting or weaving. Wool from black sheep was mixed with white to make grey, to be knit into long socks or woven into heavy cloth for men's wear.

Grey was all right for the men, but black or gayer hues were usually preferred by the women. Again we quote from the History of Hebron by Alydia T. Winsor: "Every woman that wove kept a dye-pot--a little jar. To color yarn blue this jar would be filled two-thirds full of chamber-lye, with a little indigo blue added. When the indigo got soaked so the dye looked blue, the skeins of yarn were put in and allowed to stay until they were as dark as desired. The yarn was then wrung out and more put in. Black was colored with a dye made from log wood, and alum added to set the color. Red dye was made from a plant that grew in the gardens, called "madder", the roots being used to make the dye red. I have forgotten how green dye was prepared.

"Our mothers knew how and wove beautiful cloth for dresses. If they wanted to make flannel, the warp and filling were both colored. They wove flannel and linsy and cloth for jeans for the men, which they cut and sewed too. They even selected wheat straw, braided eleven-strands-wide-braid, and shaped and sewed hats for the men. Mother made father a straw hat with a black band around it, which he was very proud to wear when he went to Conference in St. George."

Among myriads of other things, they made jelly from the wild currents that were plentiful among the willows that grew along Shoal Creek, and dried apples from their own trees, and vegetables from gardens they had planted. They were never idle, these women of early Hebron!

Although we do not have a portrait of Mary Frances Van Buren Callaway, we do have a most unusual character sketch of her, which we found as one of the final entries in the old Hebron Ward record. I have been told by Lamond Welcome

Huntsman that this record was written by John Pulsipher, son of Zerah Pulsipher, who was ward clerk at the time. (Mr. Huntsman is a great-grandson of Zerah Pulsipher.) This entry in the old ward record also gives the final account of the life of this fine pioneer woman, as follows:

"Hebron - Sun. 14 Feb. 1869. Died.

"About five o'clock today sister Mary Frances Callaway, wife of Levi H. Callaway, was taken suddenly with a numbness as she was making bread at the table. She started into the other room where Levi and some others of the family were, but fell on the floor and appeared to be dying. But being administered to she came to her senses, but had considerable pain which, in spite of all we could do, grew worse till about 8 o'clock, when she ceased to breathe and the body was at rest.

"This was the strangest occurrence I ever witnessed. A strong, hard-working person to be taken down without sickness, and in about three hours be dead. She was a very industrious, hard working woman. Saturday she did more weaving than any other woman in this town could do. Sunday attended meeting, as well as usual, and before bedtime was dead. She was one of the best of women and much beloved by her family and friends. Lord of Heaven, comfort the family in their great bereavement."

The next entry in this old ward record gives an account of Mary's funeral:

"The funeral was on Tue. 16 Feb. 1869. Zerah Pulsipher read the last sermon of Joseph Smith, and also his funeral sermon for King Follet. Remarks by Zerah Pulsipher, Dudley Leavitt and Thomas Terry. Nearly the entire people turned out to the meeting and to the burial."

Mary Frances Van Buren Callaway died at the age of thirty-six years eight months and sixteen days. She left behind her husband and a family of seven children ranging in age from fifteen to one year ten months. Her first two children preceded her, dying in infancy. She was survived also by

her mother, Lucy Van Buren, a brother Andrew Cheney Van Buren, and a sister Lucy Ellen Van Buren Snow, all of Manti, Utah at the time, and brothers Samuel and Elmer Van Buren of San Bernardino, California. She was buried in the Hebron Cemetery, one of the first to be laid at rest in that spot. Although the stone is gone which once marked her grave, there are those living who remember being told that Mary Callaway was buried in the northwest corner of that small burial ground. (One of her two remaining nephews, Frederick Cheney Van Buren, has recently located her grave there.)

Following Mary's death her husband, Levi Callaway, was sorely in need of help with his children and household; and so, on October 5, 1869, nearly eight months after her sad passing, he took Anna Elizabeth Hall to the Endowment House in Salt Lake City, Utah, and made her his second wife. Anna lacked over a month of being seventeen years old; Levi was just past forty-nine, thus almost twenty-eight years her senior.

Anna Elizabeth Hall Callaway was born 13 December 1852 in the Fort at Paragonah, Iron County, Utah. She was the daughter of Job Pitcher and Mary Elizabeth Jones Hall. From a brief history of her by her great-grandson, Franklin Lee Daly, I wish to quote the following:

"While a young girl she often accompanied her father on his trips to other communities with his work as a cooper making wooden barrels and tubs. She would get out of the wagon on steep hills, such as the "Black Ridge" and put rocks under the wagon's wheels to keep it from rolling down when they stopped the horses to rest.

"While still a girl she worked in the Santa Clara Fort in the home of Jacob Hamblin, pioneer scout and Indian missionary. Anna stayed with Mrs. Hamblin, helping her with her children and housework and keeping her company. She said that Mrs. Hamblin would worry as to the safety of Jacob whenever he was away."

Levi Callaway and his family continued to live in Hebron until the summer of 1871, when

they moved to Panaca, Lincoln, Nevada. Most of the inhabitants of Hebron had vacated that little settlement by 1902, many of them moving down the canyon about twelve miles southeast, to the edge of Escalante Desert, where they founded the present town of Enterprise. Several of the movers took their houses with them. While the moving process was going on gradually, the old settlement retained its name and identity; but at a meeting held October 18, 1905, the two communities were amalgamated under the name of Enterprise, and Hebron was abandoned and became nothing but a pioneer ghost town.

Levi and Anna Callaway were the parents of nine children, the first one, Gazelum, was born and died in Hebron the same day, 29 January 1871. Anna Elizabeth was born in Panaca 26 Feb. 1872 and died in Orangeville, Utah 21 Feb. 1887. The next are as follows: Mary Lovina, born 4 Jan. 1874 in Panaca; died 10 Dec. 1892; md. 1 June 1892, Fredrick Cheal; Leva Lavinia, born 20 Mar. 1876 in Panaca; md. 22 Feb. 1892, Joseph Oliver Luke; Levi Hamilton Callaway Jr. ("Uncle Bye"), born 28 July 1878 in Gunlock, Washington, Utah; died 10 Apr. 1955; md. 16 Oct. 1914, Caroline Smith; Eliza Frances, born 2 June 1880 in Panaca; died 27 Apr. 1962 in Panguitch; md. 24 Nov. 1897, James Thomas Daly Jr; Edna Rosella, born 2 Aug. 1883 in Gunlock; md. 26 May 1905, John Alma Winn; Effie May, born 11 Nov. 1885 in Orangeville, Emery, Utah; md. 31 Dec. 1904, Leonard Asay; Wesley Andrew Callaway, born 27 Jan. 1888 in Escalante, Garfield, Utah; died 1898.

With seven children left by his wife Mary, and the number ever increasing with Anna, Levi H. Callaway and his family were "hard put" to make ends meet. Again we quote from Frank L. Daly's history of Anna Hall Callaway: "She and her husband lived under poor circumstances as they pioneered with the Saints in southern Utah and eastern Nevada. They made all their own clothes. The children had only pair of hand-knit stockings each. Anna would wash them out and hang them by the fireplace to dry while the children slept. As all pioneers struggled to make their own



Levi Hamilton Callaway



Daughters of Levi and Mary Van Buren Callaway
From left: Julia McNeil, Mary Frances McArthur,
"Ella" Crawford.

livelihood, they made their own soap, candles, etc., and wove cloth and made rag rugs. They carded wool for the spinning wheel or for batts for quilts. All the children had to assist in doing these home chores. Anna Elizabeth also made fine buckskin shirts and sold them to bring in some money for the family. While traveling one time she saw a nice large fish in the stream, so jumped in the water and caught it in her apron. The children often snared and caught prairie dogs to supplement their food."

This family finally settled, 1884-1885, in Orangeville, Emery, Utah, about five years after that community was founded, and it was here, about 1889/1890, that Levi and Anna Callaway separated. Anna took six of her seven remaining children, including a young baby son, loaded up most of her household goods in the family wagon, and moved to Escalante, Garfield, Utah, to live at the Hall ranch. Leva Lavinia Callaway, about fourteen, stayed behind in Orangeville to care for her father; but she married 22 Feb. 1892, and Levi spent the remaining years of his life living in the homes of his two youngest daughters by his first marriage - Julia Ann Callaway Stephens and Ida Ellen Callaway Crawford, who were both residing in Orangeville.

Later, Ida and her husband, William W. Crawford, and their family moved to Manti, Sanpete, Utah, and Levi H. Callaway soon followed, where he made his home until he passed away 28 Apr. 1899. He died at the Crawford home at the age of seventy-four years seven months and nine days, and was buried in the Crawford family plot in the Manti City Cemetery near the beautiful Manti LDS Temple. He was survived by twelve of his eighteen children, and his estranged wife Anna.

Anna Elizabeth Hall Callaway survived her husband just short of fifty years. She passed away at the home of her daughter Eliza Frances Daly, Wed. Jan. 5, 1949 at the age of ninety-six. She was buried in Panguitch, Garfield, Utah, at which place she died. After Levi's death she married Isaac Asay in Monroe, Sevier, Utah, but

she was not known by the Asay name in her last years, but Callaway. In commenting on her ninetyeth birthday celebration, the Deseret News of January 29, 1943 carried the following:

"Mrs. Anna E. Callaway, the oldest person in Panguitch, celebrated her ninetyeth birthday anniversary Dec. 13, 1942, at the home of her daughter Mrs. James T. Daly Jr. in Panguitch, relatives said today.

"'Great Ma', as she is called by the majority of her family and the neighborhood children, is a member of the Church of Jesus Christ of Latter Day Saints. She is a Pioneer and a descendant of Pioneers. She is the daughter of Job P. and Mary E. Jones Hall, and was born on Dec. 13, 1852 in the Paragonah Fort at Paragonah, Utah. She claims to be the first white child born in that community.

"As a child she endured many hardships with her parents while helping to settle southern Utah. She assisted with the home work and care of small children; carded and spun wool into yarn; picked cotton, made molasses, soap, and many other things that early settlers had to do. She also assisted her father in his work, who was a cooper by trade.

"She was married to Levi H. Callaway Oct. 5, 1869 in the Endowment House in Salt Lake City.

"Her father and mother crossed the plains in 1850. Her grandfather helped to hew from stone the oxen that supported the baptismal fount in the Nauvoo temple. Her grandmother, Elizabeth Jones, was a charter member of the first Relief Society organized by the Prophet Joseph Smith.

"Her husband and five children are dead, and those remaining are: Mrs. James T. Daly Jr. of Panguitch; Mrs. Edna Carter of Salt Lake City; Mrs. Effie Asay and Levi H. Callaway Jr. of Seattle, Washington; 20 grandchildren, 48 great-grandchildren, and one great-great-grandchild.

"She is in good health, enjoys life, and loves to tell of her life's experiences."

3. WILLIAM BARNARD VAN BUREN, first son and second child of Cheney Garrett and Lucy Phillips Van Buren, was born 17 Sept. 1833 near Akron, Portage, Ohio, and died the same place 9 June 1836, of the effects of scarlet fever.

4. SAMUEL VAN BUREN, third child of Cheney Garrett and Lucy Phillips Van Buren was born 21 Sept. 1835 near Akron, Ohio and died 27 Jan. 1901 in Mojave, Kern, California. He never married.

Samuel's parents joined the L.D.S. or "Mormon" church when he was just a month-and-a-half old; so he was called upon to endure all the hardships and suffering inflicted upon the children of these early day Mormons, as they were harrassed and driven with their families from Ohio to Missouri, Missouri to Illinois, and thence to Iowa.

When he was nearing his sixteenth birthday, his father died while serving a mission in the State of Kentucky, leaving him the oldest male member of the six children of his widowed mother. One year later, June 1852, this fatherless family took the characteristic pioneer journey across the plains from Iowa to Utah, with oxen and cow teams and a covered wagon. Arriving in Great Salt Lake Valley October 9, 1852, Samuel, now age seventeen, and his brother Elmer, fifteen, left within a short time with a wagon train for California, leaving the remainder of the family in Utah. These two Van Buren brothers became early pioneers of San Bernardino, California, settling with the colony of Latter Day Saints there.

Samuel Van Buren eventually settled in Mojave, Kern, California, where he died 27 Jan. 1901. He was undoubtedly buried there.

5. ELMER VAN BUREN was born 25 Sept. 1837 in or near Kirtland, Geauga, Ohio, the third son and fourth child of Cheney Garrett and Lucy Phillips Van Buren. He died 12 Nov. 1911 in Graton, Sonoma, California. He married (1) 1868, in San Bernardino, San Bernardino, California, Lydia Van Leuven. They were divorced. He married (2) 1873/74, Intha Ann Jackson (Brunk). It was her second marriage.

The death record of Elmer Van Buren, recorded by the Bureau of Vital Statistics for the State of California lists the date of his birth as 30 Oct. 1835. This is definitely a mistake, as early church records, census records, and emigration lists disprove this date in favor of the one given above.

Elmer's parents were early converts to the Mormon church in northern Ohio, and had been forced to move from their home near Akron into the town of Kirtland, Geauga, Ohio, not long before Elmer was born. This move had been necessary for protection against mob persecutions, since Kirtland was the place where many of the members of the Mormon faith were concentrated. But persecutions continued to increase and became so great that, before this child was a year old, his family were forced to leave Kirtland and the State of Ohio, to save their lives.

The Van Buren family found their way as best they could to western Missouri, where the main body of their people were gathered. Here they found persecutions by the mob and danger to their lives and property even greater. Many of the "Saints", as these members of the Latter Day Saint church were called, were beaten, jailed and murdered by savage mobs of ruffians who were determined to drive them from Missouri also. This was finally accomplished, when fifteen thousand of these people were disarmed by a mob-militia, under orders from the governor of the state, and driven from their homes in the dead of winter, with no alternative but to leave or be exterminated.

Fleeing to Illinois, the Van Burens settled at Appanoose, in Hancock county, just nine miles from the famous Mormon city of Nauvoo. The story of their expulsion from Illinois after six years of tribulation, and their sojourn as exiles in the territory of Iowa has been given in the first of this history. It is not a glamorous or pretty story; for this family, like so many of the families of the "Saints", were very poor. They had not been given the opportunity to accumulate property or wealth, nor had they been allowed to flourish in

any one place for long--they had been forced into poverty by the harassments and persecutions of their enemies.

The 1850 U. S. census of Garden Grove, Decatur, Iowa, tabulated on the 30 October of that year, gives the following information on the Van Buren family:

| <u>Name</u> | <u>Age</u> | <u>Occupation</u> | <u>State or Country Born</u> |
|---------------------|------------|-------------------|------------------------------|
| Cheney G. Van Buren | 39 | Mason | N. Y. |
| Lucy Van Buren | 37 | | N. Y. |
| Mary Van Buren | 18 | | N. Y. |
| Samuel Van Buren | 15 | Farmer | Ohio |
| Eleanor (?) Elmer | | Attending | " |
| Van Buren | 13 | school | |
| Andrew C. Van Buren | 9 | " | Missouri |
| Ellen Van Buren | 4 | | Iowa |
| Lydia J. Van Buren | 1 | | " |

(The census taker inadvertently wrote Elmer's name as "Eleanor")

To supply the necessary food, clothing and shelter for so large a family on the frontier was difficult enough, but the Van Burens had another goal in mind. As were the other Mormon settlers then in Iowa, these people were trying to equip and prepare themselves for a thousand-mile journey into the western wilderness, where they hoped to be able to join the members of their church who had established headquarters in the Rocky Mountains. This called for almost superhuman effort on the part of these poor folks to get enough ahead for at least three months of travel. Everyone who was able to help in any way was required to do so. Perhaps Elmer, and his older brother Samuel, were spurred on in their work by the tales of gold discovery in California, in which they may have hoped to indulge.

We have already learned of the unexpected death of the father, in the midst of these fevered preparations to go westward, and of the heroic struggle of the family to make the journey across the plains without him. Elmer Van Buren, who passed his fifteenth birthday on the way, must have been a big help in this accomplishment:

taking his turn at driving the wagon, or as scout, or guard, or herder for the company stock. He must have fished and hunted buffalo and other game to help supply his folks with food. He must have watched for Indians on the way, being ready with his rifle for surprise attacks. Boys became men in a hurry on the plains!

Arriving in Utah it was only a short time until Elmer, with his older brother Samuel, left for California. (The death certificate of Elmer Van Buren gives the number of the years of his residence in California as 59 at the time of his death on Nov. 12, 1911. This gives evidence that he arrived in California in 1852, the same year that he crossed the plains.) Though the brothers may have had their hearts set on the gold fields in California, we find no indication that they went into gold mining when they arrived in that State. As it turned out, Samuel and Elmer Van Buren settled with the early colony of Latter Day Saints in their somewhat sleepy and crude little village of San Bernardino, whose main industries were agriculture and stock raising. And Elmer, at least, lived there or thereabouts, for close to twenty-two years.

The early history of the City of San Bernardino is tied into the coming of a group of the Mormon pioneers to that area in 1851. In June of that year about five hundred of these people went from Utah to California, for the purpose of making a settlement as an outpost for church emigrants coming to Utah by way of the west coast. On September 22, 1851, the leaders of the group, Apostles Amasa M. Lyman and Charles C. Rich, purchased the Rancho of San Bernardino, containing about one thousand acres of land. The location was about one hundred miles from San Diego, seventy miles from the seaport of San Pedro, and fifty miles from "Pueblo de Los Angeles". The transaction was entirely completed by the spring of 1852, with the price being "\$70,000.00 in hand paid". By December 1851 they had erected about one hundred dwellings and built a stockade-fort for defense against the Ute and other marauding Indians who were making frequent raids on their

cattle and other stock. In March of 1852 the site for the City of San Bernardino was surveyed and tracts of land sold for \$11.00 to \$16.00 per acre. In the year 1852 the crops of the farmers there were most bountiful and brought an excellent price. Wheat sold for \$4.00 a bushel and flour brought \$32.00 per barrel in Los Angeles. Things were looking prosperous in this place when Elmer and Samuel Van Buren arrived there.

At Fort San Bernardino the stock were gathered in every night and a Vigilant Guard kept to forestall Indian raids. A colored man who had a large tin horn, with which he made music for his own amusement, was selected as bugler at the fort. He blew his horn to assemble the men in time of trouble, or on other important occasions. He had certain horn signals which all understood. The villagers called the colored horn blower "Uncle Grief", and many times when trouble came to the fort all hands were called out by the sound of his horn.

On January 9, 1857, San Bernardino was visited by a violent earthquake, but that was not the reason that it was vacated by the Mormons the following year, 1858. They were called back to Utah by their religious leader, Brigham Young, in order to strengthen that area for the coming of a national army which was being sent to quell a falsely reported rebellion in Utah. The "Saints" had no intentions of being driven from their homes again. Most of the Mormons in San Bernardino sold their homes, their lands, fruit farms and dairy herds and returned to the "Valleys of the Mountains", but not all. Some stayed in California, and among these were Samuel and Elmer Van Buren.

The 1860 U. S. census of San Bernardino county lists "Elm" (Elmer) Van Buren in the township of San Salvadore. His age at the time was reported as 22, and his occupation as that of laborer. He was boarding with a family by the name of Weeks (or Wiks)

Sometime during the year 1868 Elmer married a girl by the name of Lydia Van Leuven in the

city of San Bernardino. He was thirty-one years old at the time, she was sixteen. Lydia was the youngest child of Frederick Mathew and Lydia Draper Van Leuven, and was born October 6, 1852, enroute from Utah to California in a covered wagon. Her parents were Mormon pioneers who had joined that church in Canada. Her father, of Holland Dutch descent, was five generations descended from Andries Pitera Van Leuven of Marbletown, Ulster, New York.

Elmer and Lydia Van Buren had a son born to them 12 Sept. 1869, in San Bernardino, and they named him John, after his great-grandfather John Van Leuven, who had died about 1847 on his way to Utah with the pioneers. Lydia and Elmer, however, were divorced when the child was a year or two old, and Lydia married a man by the name of George Wilson and had five children by him. She lived to the ripe old age of eighty-seven, and died December 16, 1939 in Los Angeles, California. Her funeral was held at the Mark B. Shaw funeral parlors in San Bernardino, and she was buried beside her husband George Wilson, in the old Pioneer Mt. View Cemetery there.

Elmer Van Buren married again, 1873/74, in San Bernardino, Intha Ann Jackson (Brunk). She had one son, Jesse Brunk, who was about six years old at the time of this marriage. Whether Intha was a widow or a divorcee at the time she married Elmer we do not know.

Information on Elmer and his family has been difficult to obtain, since his contacts with his people in Utah were few. A letter written to the husband of his niece Ida Callaway Crawford at the time he was being sought in regard to the settlement of the afore-mentioned estate of Rufus Crain Baker, proved helpful. It was written by Emma Maud Rowell Van Buren, the first wife of Elmer's son John. A copy follows:

"San Bernardino Co., Calif.
Aug. 20, 1898

"W. W. Crawford;
Dear Sir:

Through the Los Angeles Herald we came in

possession of your inquiry requesting the whereabouts of one Elmer Van Buren, written to Post-Master Maulsby of Santa Barbara. As near as we can find out through the ad, he (Elmer Van Buren) is the father of my husband, John Van Buren, as you speak of his last writing from Santa Rosa, California. Elmer Van Buren was a resident of Santa Rosa eight years ago, when my husband was visiting that town; and two years later we received a letter from Ed Van Buren, of the same place, he being Elmer Van Buren's son by a second wife. At the time Ed wrote to my husband, his father was on a place in Vacaville, Mendocino, Calif., but he still owned his home in Santa Rosa.

"Mr. Van Buren wishes me to say that he will write immediately to his brother Ed Van Buren, and ascertain what information he can, and feels confident that he will hear from them in a couple of weeks; and if by that time you hear nothing of Elmer, perhaps we will be able to inform you of his whereabouts, as we would be pleased to hear once more from him. I would like also to correct your mistake in regards to his marriage. He was married thirty years ago in this city, and five or six years later he married again at the same place.

"Hoping this may aid you in your search, and asking that you will kindly drop us a line in case you do not hear from Elmer Van Buren, I remain,

Yours respectfully,

Mrs. John Van Buren
649 J Street
San Bernardino,
California"

Elmer and his wife, Intha, and her son moved to Santa Rosa, Sonoma, California soon after their marriage, for it was here that their first child was born, 16 Feb. 1875. The baby they named Edwin Garrett Van Buren, for his father's brother by the same name, who had died in infancy in Illinois.

The U. S. census of Sonoma county,

California (Santa Rosa twp.) taken June 17, 1880, gives the following:

| | <u>Name</u> | <u>Age</u> | <u>Occupation</u> |
|------------|-----------------|------------|-------------------|
| Van Buren, | Elmer | 42 | Dairying |
| | Intha A. (wife) | 38 | Housewife |
| | Jessie Brunk | | |
| | (stepson) | 12 | Goes to school |
| | Edwin G. (son) | 5 | |

Elmer and Intha Van Buren had another child born the next year (1881), in Santa Rosa. Estella Van Buren would have remained unknown to us had it not been for a letter from her step-brother, Jesse Brunk, written to Frederick C. Van Buren, 4 Sept., 1830, as follows:

"F. C. Van Buren
Ogden, Utah
Dear Sir:

Your letter of July 23 came to hand, and I should have answered sooner, but I was waiting to hear from a certain party that could give me the information I wished. Your Uncle Elmer had two children by my mother: Edwin G. and Estella. They have both passed away in the last five years. Ed had one boy living in Scotia, Calif. Estella left no children. Your Uncle had a boy named John by a former wife; I knew him twenty-five years ago, and I think he has a large family. I have been trying to get track of him but haven't succeeded so far. If I find out his address, I will see that you get it.

Yours Truly,
Jesse Brunk"

In 1899 Elmer shared in the \$80,000.00 estate of his cousin Rufus Crain Baker. The amount of money he received, after taxes, was around \$2,000.00.

Elmer Van Buren died 12 November 1911 at a.m. of a cerebral hemorrhage, at the home of his son Edwin Garrett Van Buren in Graton, Sonoma, California. He had been ill and living with his son's family for about two months. He lived 74 years 1 month 17 days. Fifty-nine of those years were spent in California. He was

survived by his wife, Intha, a stepson, Jesse Brunk, two sons, John and Edwin Garrett Van Buren, and a daughter Estella "Stella" Van Buren Knotts. His occupation at time of death was listed as that of "miner", so it is possible that he was able to realize a long standing dream of gold mining in California before he passed away. He was buried 14 November 1911 in the Stanley Rural Cemetery, Santa Rosa, California. One brother, Andrew Cheney Van Buren of Orangeville, Utah, also survived.

Elmer Van Buren's wife, Intha Ann Jackson Van Buren, died less than a year-and-a-half after her husband, 12 April 1913, of heart trouble. According to her death record she was born 11 Aug. 1843 in Missouri, the daughter of Zadock Jackson. Her mother's maiden name was Robinson. Both her parents were born in Illinois. She had lived in California sixty years, so she too was a pioneer of that State. She was 69 years 8 months 11 days old when she died at The Kings Daughters Home in Oakland, California, where she had resided for two years and three months previous to her decease. She was buried 13 April 1913 in Santa Rosa.

6. ANDREW CHENEY VAN BUREN, born 9 February, 1840 in Warington, St. Charles, Missouri; died 24 May, 1917 in Orangeville, Emery, Utah; md. 1 December 1866 in Salt Lake City, Salt Lake, Utah, Lovina Emeline Cox.

In reviewing the early life of Andrew Cheney Van Buren, fifth child of Cheney Garrett and Lucy Phillips Van Buren, there are some important points to remember. He was born in the midst of the mob persecutions of his people in Missouri, while they were fleeing from that state to Illinois along with fifteen thousand other homeless souls. His family settled in Hancock county, Illinois, where, as young Andrew grew, so, nearby, grew the Mormon city of Nauvoo and its beautiful Temple.

After six years in, or near, Nauvoo, his family, and twenty thousand other Latter Day Saints were driven from Illinois and forced to seek refuge in the neighboring State of Iowa.

Andrew Van Buren's people settled with the poor in Garden Grove, where they struggled to replenish their dwindling supplies that they might be able to accompany the body of the church to the Valleys of the Rocky Mountains. But it took six years in Iowa before they made this western move.

In the meantime, Andrew, who had been strictly taught in the principles of the Gospel from his earliest childhood, was baptised a member of the Church of Jesus Christ of Latter Day Saints in 1848, at Garden Grove, by Brother Lorenzo Johnson. His oldest sister, Mary Frances, was married to Levi Hamilton Callaway 17 November 1850, at Garden Grove. Then misfortune struck the Van Buren family. Andrew's father, who had been called to serve a mission for the church in the southeastern states, died unexpectedly in Louisville, Jefferson, Kentucky, 10 June 1851.

The following June, 1852, Andrew's widowed mother, Lucy Van Buren, with the six remaining of her eight children, and her son-in-law and little granddaughter, crossed a thousand miles of wilderness to Utah, arriving in the Great Salt Lake Valley after three-and-a-half months of travel by ox team and covered wagon. The grandchild died on the plains of Wyoming. Two sons died previous to the journey in Ohio and Illinois.

Have you wondered how twelve year old Andrew spent his time upon the plains? Did he help with the yoking and unyoking of the oxen and cow teams; did he grease the wagon wheels and jolt the dried mud from their spokes, or block their skidding with rocks on slippery hills? No hands were idle on that tedious journey, and each did what he could to help. He must have walked the greater part of the distance from Iowa to Utah, where the family arrived October 9, 1852, after nearly three-and-a-half months of wearying travel.

Andrew's two brothers, Samuel and Elmer, went right on to California that same year, but the rest of the family spent that first winter on Little Cottonwood Creek in Great Salt Lake Valley, Utah. The next spring Andrew, his mother and two younger sisters moved to Springville, in Utah

county, where Lucy Van Buren married a widower by the name of John Martin Stewart about the middle of June 1853. Here they lived until 1857, during which time a son was born to Lucy and John Stewart (spring of 1854) and named George Henry; Lydia Jane died of typhus fever (12 Nov. 1854); the Callaway family moved to Springville (1855); and Lucy and John Martin Stewart separated (abt. 1856).

Samuel Van Buren came back to Utah with glowing accounts of the possibilities of work for Andrew in California, and persuaded him to return with him to that state. But Andrew did not succumb to the siren song of California as Samuel and Elmer had done. He just didn't like it there, so returned after a time to Utah - alone.

Andrew's mother had another attempt at marriage when she married Gad Yale of Manti, Sanpete, Utah (abt. 1857) and moved to Manti with him, taking Lucy Ellen, George Henry and Andrew with her. But that marriage didn't work out, and soon Lucy and Gad Yale separated, and Andrew, now nearing eighteen, was given the full support of the family as his responsibility.

The first Van Buren home in Manti was on the west side of the street, corner of Fourth North and Main; it was of logs. Later, this property was sold and became the site of the large John D. T. McAllister home, or "Temple Hotel" as it was afterwards called. This large rock building is still standing.

The 1860 U. S. census for Manti, Sanpete, Utah, gives the following:

| <u>Name</u> | <u>Age</u> | <u>Occupation</u> | <u>Where Born</u> |
|---------------------|------------|-------------------|-------------------|
| Lucee Van Buren | 47 | | New York |
| Andrew C. Van Buren | 20 | | Missouri |
| Ellen Van Buren | 13 | | " |
| Geo. H. Van Buren | 6 | | Utah Territory |

A few years after this, George Henry Van Buren died. It was sometime between his sixth and sixteenth year. We can find no definite record.

About this time Andrew C. Van Buren was

called to drive a team of oxen back to the Missouri River with one of the church wagon trains, to bring emigrating Saints to Utah. Cholera attacked the company on the return journey, and a number of the Saints died. Andrew took care of the sick and the members of the company nicknamed him "Doctor Brandy"!

The Black Hawk Indian war broke out in Utah the early part of 1865. Every able-bodied man was needed for the protection of the settlers. Andrew was appointed as one of the group of "Minute Men" who acted as guards, and were called out at a minute's notice to fight the Indians. He was supposed to serve in Captain Antony W. Bessie's Company; but the need for help was so urgent, and the companies were so poorly organized, that during many of the struggles it was impossible to tell which company a man belonged to, or who was in command. When Company A Cavalry was organized, with N. S. Bench as Captain, William Bench Jr. as 1st Lieutenant, Ezra Shoemaker as 2nd Lieutenant, and Joseph Palmer as Sergeant, Joseph S. Snow, John Hall, Daniel Henry, Andrew Van Buren, etc., were among the eighty-four men under this command. These were all in the first major battle of the war, which took place up Salina Canyon in Sevier county, 12 April 1865.

They followed the trail of Chief Black Hawk's Indians up Salina Canyon to recover the stock they had stolen, and were ambushed. Here one of Andrew's dearest friends was killed, scalped, and thrown over the cliffs. One other of the Cavalry members was killed. The Company retreated to Salina, leaving the two dead bodies in the canyon. A few days after that a company of the cavalry under Colonel Warren Stone Snow proceeded up the canyon and recovered the bodies of Sorenson and Kearns, and returned in the evening. Andrew Van Buren was with the group, and said, in telling of the affair years later, that when they got to his friend his body was still warm, and that evidently he had lived through the entire ordeal only to die of exposure.

From the old diary of William Bench Jr. we

glean the following account:

"Two or three days later, having been reinforced, (Col.) Warren S. Snow took command, at the request of (Col.) Allred and again advanced. The Indians were pursued into the rugged country between Fish Lake and Grand River; an engagement took place, and the Indians were repulsed with heavy loss. The effect of this was not very enduring, and though the settlers were very vigilant, frequent raids and occasional murders were committed.

"May 27, John Gavin, his wife and four children were killed in Thistle Valley. On the same day Jens Larsen, a sheepherder, was killed near Fairview. On 14 July Robert Gillespie of Mt. Pleasant, and George Robinson of Monroe were killed near Salina. The next day, 15 July 1865, Colonel Warren S. Snow was elected Brigadier General, and with two companies of cavalry he pursued a party of Indians into the mountains and had a battle with them in Grass Valley, east of Sanpete, and twelve Indians were killed and one of Snow's men wounded. (Name not learned.)" Frederick Cheney Van Buren says his father told him of the same battle, and he has recorded the story in these words:

"At Grass Valley father fought under command of Warren Snow, where he and two other men were sent to guard a pass. When the shooting started over the hill, his two companions left him and went over the hill where the excitement was. Father had not long to wait for his own excitement, for soon four Indians came running down the trail. Father shot at them with his gun but missed the mark. Finally the Indians were getting closer and something had to be done; so he sat down in the trail directly in front of them, put his elbows on his knees, took aim and fired! One of the Indians fell. He fired again and another Indian fell. By this time the other two Braves saw him and began a detour; he shot the third time and wounded one of the remaining two in the foot. But he did not know this until a month

later, when the wounded Indian was taken prisoner, when he told father what had happened."

We quote again from the William Bench diary:

"Glenwood was attacked 26 July, when a man named Stanley was killed and a greater portion of the stock of the settlement driven off. Two horses were killed and one man wounded besides. General Snow followed the Indians to Green and Grand Rivers, until his own command was well night used up by long marches, and lack of forage and water, and they were compelled to retrace their steps in order to save their own lives as well as their horses, which were then completely used up. He however continued on the trail, and on the 21 Sept. he fought a sharp battle at Fish Lake, killing seven Indians and completely routing the band; himself and two of his men being wounded in the engagement.

"In the spring of 1867, about 21 March, Black Hawk and his band raided the pastures of Glenwood and Richfield and drove off some stock. They killed Jens Peter Peterson and wife, Charlotte Amelia, and a Miss Mary Smith (aged 14) who were traveling across the bottoms from Richfield to Glenwood. (Gen.) Warren S. Snow was at Glenwood, confined to his bed with sickness; but the call upon the militia was promptly responded to and most of the stock recovered. On the 1st of Apr. President Brigham Young advised the evacuation of the Sevier settlements. Sanpete sent assistance to them and about twenty places - Richfield, Glenwood, and others - were abandoned and the people moved north into Sanpete."

Indian stories seem remote to us of this generation, like something out of Cooper's novels. But our ancestors experienced these things. It was only with great courage that they were able to wrest the wilderness from the uncivilized savages who possessed it. Andrew Van Buren was a man of real courage - it was such as he who made Utah the prosperous state it is today. Even as a young man he was a real pioneer. I wish to quote again from the narrative of him by his son F. C. Van

Buren: "During an engagement with the Indians at Nephi, arrangements were made to take some of them prisoners. A detachment of cavalry was sent out from Manti, under Warren Stone Snow, to follow some footmen from Nephi. The footmen surrounded the Indian camp and waited in ambush until members of the cavalry should come up. General Snow had instructed his men not to fire on the Indians under any circumstances, without his command. The attack was made just at daylight when the Manti Cavalry rode into camp and routed the Indians. These immediately tried to escape behind rocks and trees; but behind every rock and tree there seemed to be a white man, and the Indians were handicapped - all they could do was run or be taken prisoners. Most of them submitted to be taken, but a few tried to run and were immediately shot. One Indian seemed to be more successful in dodging bullets than the others, and Andrew Van Buren saw the danger and raised his gun to shoot the fellow when he was harshly restrained by General Snow. Andrew dropped his gun and turned away, but a moment later the escaping Indian was killed by another member of the party. The prisoners taken were hurried to Nephi and placed in jail there." This occurred March 12, 1866. Later these Indian prisoners, who included Chiefs Sanpitch and Ankawakets, were taken to Manti and kept as hostages in the Court House jail there.

"On 14 Apr. 1866 father had just returned home from one of his many Indian-trailing expeditions and decided to stroll downtown for a little rest. He left his shooting irons at home, glad to be rid of them for an hour. The men on guard that day were in charge of the Indians who had been taken as prisoners in Nephi. Several Indian Chiefs were among the prisoners. For pastime, while they guarded the Indians, the men were playing marbles with some kids in the street. Suddenly someone shouted to them: "There go your damned Indians!" Sure enough, they had escaped and were headed for the hills. A guard threw father a "pepperbox pistol" and he took off after one of the Indians. Father chased the Indian for blocks, trying to get a shot at him; but

the pistol would not discharge, so he threw it away but kept on after the Indian. The chase went into the east end of town and finally the Indian jumped over a low rock wall and picked up a rock. Father saw what happened, and he too picked up a rock as he climbed the wall. Father got the first throw and struck the Indian full on the chin, breaking his jaw on both sides. It is doubtful if the Indian ever knew what hit him. The only weapon father had left was his jack-knife, which he used to make sure the Indian was dead. General Warren S. Snow killed another of the escaping Indians. "

It is estimated the Indians drove off as plunder two thousand head of cattle and horses from the surrounding settlements the first season of the war, and killed between thirty and forty whites, including men, women and children. Chief Black Hawk, in the beginning, had not more than forty braves with him in the campaign; but he had over one hundred with him when he retired for the winter - and he had plenty of beef to feed them, too!

The Black Hawk Indian war started with a series of raids upon herds of the settlers of Sanpete and other Utah counties, in the very early spring of 1865. But the following incident, which happened in Manti April 9, 1865, precipitated hostilities.

(Taken from the Centennial History of Manti: "These, Our Fathers.")

"A group of Indians rode up to the public square in Manti where a number of men and boys were playing baseball. John Lowry, who was on horseback, seized the opportunity to talk with the Indians concerning the stealing of cattle. He told them that they must stop their stealing, and threatened severe chastisement if they did not. Og-a-vorum, a sub-chief and righthand man of Black Hawk, was sullen and defiant and talked back vigorously. It was said he drew an arrow, adjusted it in his bowstring and pointed it at Mr. Lowry. Aroused by the insult, and enraged by the act, the white man

seized the Indian and jerked him off his horse. Og-a-vorum was perhaps more desperate and sought revenge more earnestly than did the Chief, and this so-called insult to him had the effect of arousing the Indian's vengeance into full fury. "

For a period of more than four years raidings and killings were the Indians' pastime. They seemed to specialize in the art of surprise and ambushade. This history of this war is filled with incidents of the killing of men, women and children without warning or a chance to defend themselves.

Dr. Andrew L. Neff has this to say about the Black Hawk Indian War:

"Black Hawk and his minions worked havoc during the four years they were plundering and killing. The fact is all the more surprising when it is recalled that the warriors never exceeded three hundred, and that the struggle began and ended with perhaps thirty militants.

"The Indian, who terrorized the frontier so persistently, was not a time honored Chieftain, but a disaffected renegade of lowly station who flouted acknowledged tribal leadership and gathered around him malcontents--various roving bands initiated independent marauding enterprises. "

For four years Andrew C. Van Buren was busy with the military responsibilities of this war, besides his numerous other duties; still he found time for some of the happier activities of life--dancing, home dramatics, courtship and marriage, etc. A nostalgic tale of his courting days is told by one of his granddaughters, Inez Fullmer Allred. Since no family history is quite complete without its story of the "old locket", the "faded lock of hair", or some other such memorable souvenir, we have reproduced part of Mrs. Allred's tale here:

"The Lock of Hair"

"It is only a lock of hair woven into a tiny chain, but entwined within its links is a story

of romance for me; a tale of the olden days when grandfather was courting.

"In Manti, Utah, within the walls of the old stone house on the corner of North and Elm, there dwelt a family of thirty-two stalwart, happy children, the products of the union of an early day Mormon polygamist and his four wives. Within those walls also, there was a busy factory of activities from morn until night.

"But in the evenings, after the work of the day had been done, and friends had gathered for an hour of pleasure, there was the sound of music, and of dancing feet and gay laughter floating out upon the night air. Some of the young men of the town, if they were not on guard duty watching for Black Hawk's skulking Indians, found this a most inviting place of entertainment; and one young man, at least, found here a trysting place at which to meet his beloved.

"If singing or dancing was not the order of the evening's fun at the Frederick Walter Cox home, story telling was! And it was on occasions such as these, when the young people sat around telling of their adventures and keeping up a constant flow of cheerful banter, that my grandsire used to shine. He was a frequent visitor at the Cox home, and a most eloquent story-teller. Nothing pleased him more than to keep a group of listeners gaping, and wondering what was going to happen next in the wild tales he spun; tales which I strongly suspicion were not always "dripping" with truth.

"On one particular storytelling night in the old rock house, my grandsire, Andrew Cheney Van Buren, was weaving a tale of high adventure for the group assembled. As he spoke, he watched the swiftly moving fingers of the girl he loved weaving into a pattern a chain from some long, fine strands she had pulled from her hair, as it fell down past her waist where she sat beside him. When he had finished his story and she had finished her chain of hair and fastened the ends together, he thoughtfully inspected her handiwork and then asked if she

would be kind enough to give it to him. Lovina Emeline Cox blushinglly did so, and then promptly forgot the incident.

"Over fifty years later, as grandmother sadly went through personal belongings of her deceased mate, there, in a small private compartment of his pouch, lay the tiny chain made from her hair which she had given him so long before. He had carried it throughout all those years. A long time afterwards grandmother gave the lock of hair to me and told me this story, knowing that I would treasure both.

"I shall always cherish this small chain of hair, for it serves to link me to the past -- those distant, precious days when my grandsire went a-courting."

Andrew Cheney Van Buren and Lovina Emeline Cox were married 1 December 1866 in the Endowment House in Salt Lake City. Elder George Q. Cannon performed the religious ceremony. This was during the Black Hawk War, and of course the couple made their first home in Manti, where Andrew continued his military activities in connection with that war.

Lovina Emeline Cox was born 27 September 1846 at Mt. Pisgah, Pottowattamie, Iowa, the same year that the Saints were driven from their homes in Illinois. She was the daughter of Frederick Walter and Cordelia Colista Morley Cox. She came to Utah with her parents when she was five years old (1857) and settled in Manti, Sanpete county. The Cox family made their home in the "Little Fort" in Manti, which was built on the Tithing Office block the spring of 1852.

From the Deseret News June 27, 1852 we get the following item:

"Manti is at least blessed with a strong fort. It has a gate on the west side in the center of the wall, and round bastions at the northwest and southeast corners. The wall is twelve feet high and two feet thick, and is set upon a foundation of stone three feet wide. Sylvester Hulet is the keeper."

The houses were built inside the fort, close together with their backs close to the fort wall, to leave as much room as possible in the center. They were built of logs or adobe.

What was considered the "Pioneer Period" was ended in Utah with the coming of the railroad to the State in 1869. The era that followed might well be termed the "Community Development Period". At least this was what took place in Manti, Utah. Andrew Cheney Van Buren threw his energies into the work of this new period as vigorously as he had done in his activities as Scout and Indian fighter. He was a fine citizen, assisting wholeheartedly in the government of the community, and serving in every way to assist in its growth and betterment.

He was elected to serve on the City Council of Manti, and served four terms of two years each as Alderman under four successive Mayors. The old records of Manti City give the following information:

Elected Fed. 1873
 Alderman - A. C. Van Buren, etc.
 Elected Feb. 1875
 Alderman - A. C. Van Buren, etc.
 Elected Feb. 1877
 Alderman - A. C. Van Buren, etc.
 Elected Feb. 1879
 Alderman - A. C. Van Buren, etc., etc.

Andrew and Lovina Van Buren had six children born in Manti: Lovina Loretta, Arthur Andrew, Verona Geneva, Chester Grandville, Kate Leona, and Frederick Cheney. These children were all born in the log house on the corner of Fourth North and Main. Lucy Van Buren, Andrew's mother, made her home with the couple much of the time after their marriage, and was always a welcomed addition to their family circle.

The U. S. census for 1880, taken in Manti 4 June, lists the following:

| <u>Name</u> | <u>Age</u> | <u>Occupation</u> | <u>Place of Birth</u> |
|-------------------|------------|-------------------|-----------------------|
| Van Buren, Andrew | 40 | Farmer | Missouri |
| " Lovina (wife) | 33 | Keeping house | Iowa |

| | | | |
|-----------------------------|----|-----------|----------|
| Van Buren, Louretta (dau.) | 12 | At School | Utah |
| " Arthur (son) | 10 | At School | " |
| " Verona (dau.) | 7 | At School | " |
| " Chester (son) | 5 | At home | " |
| " Lucy (mother) | 66 | | New York |

An old history of Emery County, Utah, contains this paragraph:

"During the Black Hawk War the minutemen and militia, under such commanders as Gen. Warren S. Snow, A. C. Van Buren, N. F. Guyman, John L. Ivie, E. Curtis and Orange Seeley, made frequent trips through Castle Valley in search of marauding Indians, and the most observing ones noticed the many beautiful locations and expressed a desire to found new homes in this section."

Consequently, and also because the General L. D. S. Church Authorities called for settlers to go into the Emery County territory, several small towns were organized there, Orangeville being one of them. Erastus Curtis was the first to settle in the Orangeville area. He came in the fall of 1877. Noah Thomas Guyman and Orange Seeley came in 1879, and others soon followed and took up homesteads there. The town was organized in 1880 but was first called "Upper Castle Dale". It was soon changed to "Orangeville", being named for Orange Seeley.

In March of 1884, having decided that chances for them and their family would be improved in Emery County, Andrew and Lavina Van Buren answered the call of the church and moved to Orangeville, where they homesteaded a farm just one mile south of the town in what was called the "Blue Ridge" area. This place received its name because of the blue clay soil which abounded there. The family members built, what Frederick Cheney Van Buren calls, "a sort of glorified dugout" in the side of the hill, and this became their temporary home. It was here that the first death in the immediate family occurred: Verona Geneva, age twelve, passed away December 28, 1884. Here their seventh child, Clyde Vernon, was born. Births, deaths and marriages help to sanctify a home, no

matter how humble. This family learned to be happy in their dugout abode.

But the blue clay soil on the farm at Blue Ridge was another problem. It was not too productive, and very unlike that which this farming family had known in Manti. In the spring the clay was so sticky their chickens would collect balls of mud on their feet, and their pigs would get mudballs on their tails until they could hardly get around. The family decided to build a home in town.

Andrew Van Buren and his boys went to the mountains and got out lumber, from which to build the new home, and they were able to move into it in the spring of 1886. The soil in Orangeville was better, and they were able to raise good gardens and fine fruit trees. Lovina Van Buren loved to garden, and she was able to sell vegetables and fruit to peddlers. The fruit was first-grade, with a delicious flavor. Many new homes were built in the town about this time, and each owner planted shade and fruit trees, which certainly were needed to enhance this heretofore barren spot.

It was in the new town house in Orangeville that Andrew's mother, Lucy Phillips Van Buren, died February 17, 1887. It was in this house that the remaining six children grew to adulthood, and from which they married. Lovina Loretta was the first to go; she married Thomas Fullmer November 20, 1889.

Andrew Van Buren served in cultural, church, and community affairs in Orangeville as he had in Manti. He was chairman of the first dramatic association in the town. The old town history, from which I quote, gives this information: "... Some of the players in the first theatrical company were A. C. Van Buren, manager; J. K. Reid, Secretary-Treasurer; B. J. Moffit, E. W. Fox, Loretta Van Buren Fullmer, etc." Numerous plays were presented in the Social Hall, which was built to replace the Old Bowery, and used for church, school, dances, dramatics, socials, and public meetings of all kinds. It was the largest



Andrew Cheney Van Buren Family

Left to right, lower: Andrew Cheney, Clyde Vernon, Lovina Emeline
Upper: Chester Grandville, Lovina Loretta, Arthur Andrew, Kate Leona, Frederick Cheney

hall in Emery County when built. The Van Burens donated lumber and shingles for its construction. It is still standing and serving today!

In 1901 Orangeville was incorporated as a city. The population justified this, having increased from 353 in 1890 to well over 800. Andrew C. Van Buren was chosen President of the town board, which was the equivalent of being its first Mayor, and served as such three consecutive terms, a period of six years.

In addition to this responsibility he had much to do with irrigation projects, building of canals, dams and bridges, for the improvement of the territory. Orangeville's town lots and its fields were watered from the Clipper, The Star, the Blue Cut and the Mammoth canals, and Andrew and his boys did their share, and more, in helping to build and maintain these.

The Van Burens owned a shingle, lath and picket mill in the mountains between Orangeville and Manti, on the west side of "Long Hollow," a little north of "Bulger Mountain." Later they moved their operations to nearby "Joes Valley," where they took over and rebuilt an abandoned sawmill. This mill gave employment to their entire family, as well as others. Sometimes the whole Van Buren clan moved enmasse, of a summer, to that mountain spot which was known as "Van Buren's Mill" for a long time.

Andrew was also interested in a grist or roller mill in northwest Orangeville. Built between 1895 and 1897, this mill company had as its charter members and stockholders Alma G. Jewkes, Frank Jewkes, Noah T. Guymon, Edward Fox, Azariah Tuttle and Andrew Van Buren. When Andrew came into possession of some money from the estate of his deceased cousin Rufus Crain Baker in 1899, he bought additional roller mill stock with part of it. The operations of this mill furnished employment for some of his boys.

Andrew Cheney Van Buren was a spiritual man. He served and supported the church to which he was espoused all of his mature life. He was ordained to the office of Seventy in the 48th

quorum 17 Feb., 1874; later holding the highest office that was bestowed on the worthy brethren, that of High Priest, and was an officer in that Priesthood organization for many years. He and his boys frequently donated lumber and other of their substance to church as well as civic building projects. Not only was brother Van Buren looked upon as one of the stalwarts in the Latter Day Saint Church, but he was known to have had great faith and the power of healing. He was called upon often not only by his family and friends but by many others, to administer this power in their behalf in times of sickness and trouble.

The later years of Andrew Cheney Van Buren's life were spent quietly farming while his wife Lovina gardened. He received a government pension for his services in the Black Hawk Indian war, and this helped with the couple's support after their children had married and gone their various ways. Their sons and daughters were all very intelligent, progressive and talented individuals; each becoming a real asset in his or her chosen field and community.

Frederick Cheney Van Buren, one of the three of these children who are still living, has been largely responsible for most of the information on his parents and others of the family. He tells a little about his father's final days, in these words:

"In 1917, while I was director of the Deseret Gymnasium in Salt Lake City, our youngest daughter, Shirley, was born (Feb. 22). Father and mother came to Salt Lake to stay with our other children while Celia, my wife, was in the hospital. Father had a bad spell on their way up, and I took him to the doctor for treatment when he arrived. He seemed to be threatened with uremic poisoning. The folks soon returned to Orangeville; but we were worried about father. Reports from him during March and April were poor, so we decided to go home and see how he was for ourselves. We left for Orangeville on May 24th, but father died the same day before we reached his bedside."

Andrew Cheney Van Buren died 24 May 1917 in Orangeville, Emery, Utah, at the age of 77 years 3 months 15 days, of uremic poisoning. His wife, Lovina Emeline Cox Van Buren, died a little more than eighteen years later, 18 November 1935, also in Orangeville of breast cancer. Both were buried in that city's cemetery.

One of the happiest occasions of this couple's last year together was their Golden Wedding celebration. Held in the old Social Hall in Orangeville, 1 December 1916, less than six months before the death of Mr. Van Buren, it was attended by crowds of friends and relatives from all around--it was a gala affair! These two people were loved and respected by many, --Pioneer, Indian war veteran, High Priest, and community builder, Andrew Cheney Van Buren and his beautiful wife Lovina!

(These lines were written by a niece of Mr. Van Buren)

"BLACK HAWK VETERANS"

"What's Black Hawk Veterans? See Here!
I'm going to tell you near's I can;
They were such fellows as didn't fear
Injun or war paint, devil or man.

They was such fellars as used to fight
Old Black Hawk's men, an' fix 'em right,
When from their hiden' they'd swoop out
A-stealing cattle and skulking about...

Killen' men and women too
An' all they saw a-passin' through
Bound for another fort or town
Bringing food and provisions down--
That's Black Hawk War Veterans!

And every time bad news would come
'Bout Injuns sneaking round about,
I tell you what--that old bass drum
Would more than roar the warnin' out.

Each man would hustle, and git his gun,
Bid his folks goodbye, an' off he'd run.
Then he'd put the feathers and paint to flight--
An' off to the hills for another fight.

Our fellars used to stand and smoke
 Then pepper away -- then stand and smoke
 With them red demons firing back,
 Answering every shot and crack --
 That's Black Hawk War Veterans!"

-- "Jennie"

7. EDWIN GARRETT VAN BUREN, born 2 Jan. 1844 in Appanooce, Hancock, Illinois; died 9 Oct. 1844, prob. in Nauvoo, Hancock, Illinois. He was the fifth son and sixth child of Cheney Garrett and Lucy Phillips Van Buren. He died when nine months old of "chisand fever" (prob. chills and fever.)

8. LUCY ELLEN VAN BUREN, born 1 Oct. 1846 in Preston, Jackson, Iowa; died 22 Feb. 1886 in Manti, Sanpete, Utah; md. 24 Nov. 1868 in Salt Lake City, Salt Lake, Utah, Joseph Smith Snow.

(There has been some question as to the exact place of birth of Lucy Ellen, seventh child of Cheney Garrett and Lucy Phillips Van Buren. Some records give the state of her birth as Missouri, others Iowa. In only one record is the town, Preston, mentioned. After searching all available sources of information, and considering the history and the route traveled by these early pioneers, I am convinced that her state of birth was Iowa, not Missouri, for several reasons: i. e. the earliest U. S. census following her birth, when memory of it was clear, gives her birthplace as Iowa (see 1850 census of Pottawattamie county, Iowa); there was no early town of Preston in Missouri, but there was one in Jackson county, Iowa; and, in my opinion, surely no Mormon family would have dared to be found living in the State of Missouri in that bitter, mob-ridden year of 1846. There is other proof.)

Lucy Ellen Van Buren was born only a few months following the expulsion of her family from the State of Illinois. Her people had been driven from their home near Nauvoo, Hancock county, in the dead of winter, the victims of mob threats and violence, and had crossed the icy Mississippi River, with thousands of other persecuted Latter Day Saints; into Iowa. Her father had sought temporary employment in the small town of

Preston. This seventh child, named Lucy for her mother, and Ellen, by which she was called, must have been welcomed enthusiastically, having followed five brothers and being only the second girl child in the family.

Very soon after Ellen's birth the Van Burens settled in Garden Grove, Pottawattamie, Iowa, a community organized as temporary quarters for the Saints about one hundred and fifty miles west and north from Nauvoo. The winter of 1846/1847 was a precarious one for most of the Mormons in Iowa. There was much sickness, food and supplies were pitifully scarce. The author, Bernard Devoto, in his book "The Year of Decision: 1846" has left us a word picture of some of the conditions there then:--"It is the sheer bad health of Winter Quarters and the other camps that most impresses one who reads the journals of the Saints. (They themselves called the Missouri River bottoms "Misery Bottoms".) They were now paying in full for a year of terrorism and a summer and fall of forced migration . . . today, all the way across Iowa, you can find little clusters of graves, the winter's fatalities where groups of Saints had settled down. Winter Quarters was not only the largest but the richest and healthiest of the camps, and in Winter Quarters burial parties were always at work. . .

"East of Winter Quarters the other camps were worse. They had been composed of the poor and the infirm to begin with, and had the smallest granaries. No colony escaped disease and death, but the six hundred Saints at Garden Grove had the worst time. They had stripped their small store for the relief of the poor camp--the refugees from the final mobbing at Nauvoo--and had taken in many of these invalids. The Twelve sent such supplies as they could from Winter Quarters. The local authorities detailed laborers to work among the Gentiles, scoured the countryside for help, and even sent missions as far as Kentucky and Ohio to collect any charity that might be had--a barrel of flour, a yard of cloth to make a child's dress, a side of bacon or a pig of lead. They lay and shivered in their sod huts. The autumnal

agues lingered on. They were ravaged by scurvy and pneumonia. By April their food was gone entirely. "

For years Ellen Van Buren's family had lived in the villages and on the trails of the frontiers, moving westward--New York State, Ohio, Missouri, Illinois, and now Iowa. A few years here, another few there, hardly any place long enough to build a real home and sink in deep roots. This was the story of most of the Saints in Iowa, which was just a temporary place of abode for them; their hearts and minds were set again on the west - a thousand miles through the wilderness to the Rocky Mountains. It must have been a great faith that caused these people to endure so much for the sake of their religious beliefs. All that the Van Burens went through in Iowa has not been given us, their descendants, to know; but however severe it did not dim their faith nor turn them from their purpose. They stayed in Iowa longer than the majority - six years, most of which time they spent among the poor in Garden Grove.

It was during these years that an eighth child was born to the family - Lydia Jane, 24 April 1849. It was here that the oldest daughter, Mary Frances, was married to Levi Hamilton Callaway, 17 November 1850; and it was while the family was living in Garden Grove that Ellen's father, Cheney Garrett Van Buren, went as a missionary to the distant State of Kentucky to preach the gospel, became a victim of the dreaded disease cholera--and never returned.

Lucy Ellen Van Buren was but four years and eight months old when her father died. She was just a year older when she left Iowa (June 1852) with her widowed mother, her brothers and sisters, a brother-in-law and a small niece, to start the long journey across the plains. These nine people joined in one lone wagon and had but two pair of oxen and one cow team. A thousand miles over rough, dusty trails is a long way for a little girl to walk; but walk she must have, at least a good part of the way, for there were those less able to walk than she, and the wagon was heavily loaded

with all their worldly goods.

Imagine five-year-old Ellen, leading small Lydia Jane by the hand, trudging along in the scorch of sun, the clouds of gritty dust raised by the hoofs and wheels and plodding feet ahead enveloping them, filling their throats and nostrils, reddening their eyes and chafing their lips to bleeding. God did not make the burdens of these pioneer forefathers of ours light; but, as they prayed, He gave them strength and courage to bear them! Three-and-a-half months the members of the James Chauncy Snow Company, to which the Van Burens belonged, toiled wearily across desert, plains and mountain trails to Utah, under all sorts of conditions and in every kind of weather. Ellen turned six years old just eight days before this company of covered wagons reached its destination - the Valley of the Great Salt Lake, October 9, 1852. Her year old niece, Lucy Elizabeth Callaway, never reached Utah but died on the plains of Wyoming. Soon after arriving in Great Salt Lake Ellen's two older brothers, Samuel and Elmer, went on to California, but the remainder of the Van Buren and Callaway families spent the winter in Little Cottonwood, some twelve miles southeast of Great Salt Lake City.

The next spring Lucy Van Buren took her young daughters, Ellen and Lydia, and her son Andrew and moved to Springville, Utah where she married a widower, John Martin Stewart (June 1853.) There was one child born to this union, George Henry Stewart (early spring 1854.) Lydia Jane died of typhus fever that same year, 12 November 1854, at five-and-a-half years. She was buried in Springville. The marriage of Lucy Van Buren to Mr. Stewart did not endure for long and they separated about 1856.

About the year 1857/1858 Lucy again entered into matrimony, this time with a bachelor named Gad Yale from Manti, Sanpete, Utah. She and the remnants of her family went to his home in Manti to live. But this marriage failed also. Lucy and Gad Yale were soon divorced.

From then on Ellen's brother Andrew

assumed full support of the Van Buren family, then four in number. He built a home of logs for them on the northwest corner of Fourth North and Main Street. Ellen was about twelve years old at the time, and for the next ten years she lived in this home, which was not far from Temple Hill. Her half-brother, George Henry, died sometime between 1860 and 1866.

School was a must for children of the Pioneers; for they had always been educationally minded. Early schools in Manti were held in the homes, where the older girls often helped the younger children with their numbers and letters. Slates and pencils were seldom available, so they wrote with charcoal on chips of wood which they gathered from where the men folks were chopping logs for their houses. As late as 1880 children of primary grade age, and even older ones, still continued to go to private homes for instruction. In 1866 two one-room rock school buildings were erected, one on the northwest corner of the Court House block, the other a block west of the Assembly Hall. These were used for the edification of the older students, and even some adults attended classes in them. The "three R's" and penmanship were emphasized, and some attention was given to geography and history. There were few text books at first. Graduation from the eighth grade, or its equivalent, was the ultimate in education then. There was no High School in Manti until 1905.

Every early Mormon city in Utah had its "Bowery" and Manti was no exception. A huge shed supported by logs and roofed with thick layers of boughs and willows was erected where the Manti High School is now located. This open-air affair sheltered Conference goers and worshipers in summer and clement weather. It accommodated the whole of the town's people on Fourth of July and Twenty-fourth celebrations. Even after new quarters were built for worship and other community gatherings, it became a playground for school children in bad weather until it collapsed one rainy day, suddenly and without warning, catching a group of boys under its sodden mass. None lost their lives, though a

dozen were dazed or injured -- but the whole town was wild with excitement!

The "Council House", a large two-story rock building, was erected for church gatherings in 1855/56. It stood not far from the Bowery, on the site where the Manti Library now stands, and served the people of the town well for fifty years. Everyone in Manti belonged to the same Ward until 1877, and everyone went to church; for that is what had brought the Pioneers west in the first place -- to be able to worship how, when and where they chose, and in peace! In 1866 a fort was built around the Tabernacle block, on which the Council House stood. A fence was built through the center of the block dividing the enclosure, so that one part could be used for corralling the stock of the town in case of Indian attacks. The town cows were driven to this place every morning in the summers, during Indian-troubled times; and well armed herders, usually about fifteen in number, would take them to the pastures for grazing.

Ellen Van Buren attended church in the Council House and so did her children after her. But religious services were not the only gatherings held in this functional building. Recreational, educational, social, and civic activities of all kinds were held there too. The buoyant spirit encouraged by the pioneer leaders, as a balance against trials and hardships, waxed strong in the bosoms of the early Manti-ites. It is surprising the variety and extent of the "extracurricular" activities they found time for with so much hard work on hand to do. Concerts, dances, theatres, rallies, school and community celebrations -- there was no end to them!

Early Manti had more than its share of fine musical talent. In those days singing was chiefly connected with church activities. A Sunday School choir was organized in the 1860s by the Westenskows. It was the forerunner of the Manti Tabernacle Choir. The Westenskows also organized a band and a dance orchestra of mostly strings. Their well known group of singers and players furnished music for all sorts of occasions,

including church meeting, programs, etc. The Braithwaite Brothers male quartet was featured on programs and at social functions. A martial band and a drum corps were led by George Snow Sr., brother of General Warren Stone Snow.

Dancing was the most popular form of entertainment in those early Manti days. At first it took place in the homes, where the call was, "pull up the carpets and bring in the fiddlers!" Then came the "Carding Machine Hall" where many good times were had doing the Quadrille, Mazurka, Walts-quadrille, Schottisch, Heel-and-toe Polka, or French Four. Dancing parties on the rough knotty-pine floor of the Council House, to the music of "Fiddler Hansen" as he taught new jigs and steps, came next. A glance at the list of early balls held in Manti is convincing: The Apron and Bow, Pillow Slip Party, The Calico Ball, Charity Ball, Masquerade Ball, Grand Weight Party, National Character Ball, etc., etc.

Ellen Van Buren engaged in many of the town's activities in her young womanhood. We know she was interested in home dramatics and took the lead in many of the early dramas, as did her brother Andrew. Following close on the efforts of the first Manti dramatists, who styled themselves "Amateur Thespians" came an organization of play actors called "The Theatre Guild" to which Ellen and Andrew belonged. The Centennial History of Manti, "Song of a Century", tells something of this group and their activities, as follows:

"The Drama.

"The Council House, place of many activities, housed concerts and one-act plays. In the later 60's it was necessary to strengthen the upper floor and add supports underneath. A stage and dressing rooms were added at the same time (1867), so that the Theatre Guild could put on better plays. John Crawford was president of the Guild. Some of the plays presented were: King Lear, Hamlet, Merchant of Venice, Macbeth, Othello, Uncle Tom's Cabin, Ingomar, Damon and Pythias, East Lynne, Bitter Cold, Ten Nights in a Bar Room, and many others. Some of the players were: James C. Brown, John Grier, William Luke, Charles Luke,

George Bench, Anthony Bessey, C. P. Larsen, David Shand, Andrew Van Buren, Charles Tennant, John K. Reid, Will K. Reid, William T. Reid, E. W. Fox. Among the women were: Adelia Cox Sidwell, Rosalia Cox Driggs, Ellen Van Buren, Marian Tennant, Jane Reid Cox, Margaret Stringham, Belle Wilkin Reid, Olive, Ida and Diantha Lowry.

"These people drew large audiences and the money was used for various benefit funds, such as immigration, missionary, public buildings, etc.

"Later a rock barn was remodled for a dance and show house. It was known as "Grier's Hall", and for many years was the center of Manti's recreation. Traveling companies as well as home dramatics performed here. "

The Black Hawk Indian war was a period of apprehension for Ellen and her mother, for Andrew was most always in the thick of the battle wherever it was being fought. No one knew who would be the next victim of some cunning, bloodthirsty savage. No one would venture a guess either, as to when those in the village might be subjected to a surprise attack. Everyone in Manti at that time lived more or less in an atmosphere of foreboding. Many were the bloody tales retold! The roll of the big bass drum, summoning the minute men and militia to battle must have sent sickening chills down many spines.

The Frederick Walter Cox home, then on Depot Street, was a center of activity. Early school was held there, and dances and socials. Ellen often visited at the Cox home, for the girls of the family were her close friends. She was especially fond of Rosalie. Andrew called often at the Cox home too, for he was especially fond of Lovina Emeline. So fond was Andrew of Lovina Cox that he married her, during the thick of Indian war hostilities, December 1, 1866, in the Salt Lake Endowment House, and took her home with him to live.

Another frequent guest at the Cox home was Joseph Smith Snow, eldest son of General Warren Stone Snow. It has been said that Joseph, too,

was fond of Rosalia Cox. Be that as it may, he did not marry that young lady, but chose as his bride and future companion--her dark-haired, stately chum, Lucy Ellen Van Buren.

Not long before Joseph Snow turned twenty-four he took twenty-two year old Ellen Van Buren to the Endowment House in Salt Lake City, as Andrew had done his bride, and was married to her, not only for time but for eternity. The ceremony took place November 24, 1868. It must have taken ever so many days to make the trip up and back by team that winter. Though the Black Hawk War was still in progress at the time, travel was safer in winter, since Chief Black Hawk and his Braves usually retired to their winter camps during the worst part of the snowy season, and came back to fight and steal in summer when there were no tracks-in-fresh-snow to be followed.

Joseph took Ellen to live in a small rock house he had built on some land he owned. The house is still standing on the northeast corner of Third East and Second North in Manti, although it has undergone many changes. Joseph spoke of this first home of theirs - and also told other details of their early life together - to his oldest daughter, Claytie Snow Riddle, shortly before he died. She recorded his exact words, as follows:

"I wore homespun suits during my life until I was about twenty-four years old, and I had my first boughten suit of clothes then, in which I was married. I had one yoke of cattle and five acres of land. We had one little room, with a board shanty behind, and there was where our first four children were born, with the tall sagebrush all around everywhere, only where it had been broken up and tilled. We hadn't much but we were happy; and I freighted for about fifteen years after that, from Utah into Nevada and into Eureka. Every hundred dollars I would get I would buy sheep with, and I left them in the man's herd from whom I bought them. I kept this up until I had 470 head of sheep. Now I am seventy-nine years old and been in the sheep business ever since; and still live on the same corner."

About 1878/79, following the birth of Ellen's and Joseph's first four children, their small home was extensively remodeled to include three additional large rooms and a pantry, and a sizeable porch on the west front, wearing ornamental railings and trim. A steep, twisting stairway was also added leading to three dormer-windowed bedrooms aloft, from which perhaps could be seen the rest of the accumulated attachments which went to make up the balance of that farming community homestead--large barn, root cellar, milk cellar, granary, stable, buggy shed, pig pen, chicken coop, outhouse, lawn, garden, orchard, fences, water pump, grindstone, etc.

Joseph Snow was away from home a great deal, and while he freighted, farmed, and counted his sheep, Ellen bore and reared their children and kept their house. She acquainted herself with the whys, hows, and wherefores of family supply and demand. Housekeeping was a complicated world of its own--the list of things one should know was endless! It is interesting to note that brooms in Manti in those days were made from "broom-corn" which grew there, and that waterproof baskets were made from willow sprouts. Wooden baskets and tubs were fashioned from local red pine, bound with hoops of hawberry, black willow, or mountain birch. Wool was washed in the warm springs south of town, before it was carded, spun and woven. Silk worms were raised by some folks there, and from their cocoons silk thread was spun and then woven into cloth. From smoke-tanned deer hides some sewed buckskin suits and gloves. Molasses partly satisfied the natural craving for sugar; cheeseries and creameries were a big help to housewives. If folks could not afford to buy their necessities, they made or raised their own - or traded, swapped, or borrowed.

Lucy Ellen Van Buren Snow was a talented, creative, attractive and very dramatic woman. She is said to have been highstrung and emotional, with rare sensitivity;--"an individual for whom a large family was a hardship." But she was a good mother! She taught her children to enjoy the

finer things of life, to develop their talents. She taught them to pray. She took time out from the labors of her crowded days to teach them to sing, recite, make up stories and rhymes. Her older children, especially, were apt pupils and some of them contributed much in the various artistic fields.

Ellen bore her husband nine children, all in the couple's home in Manti. Her four daughters she gave rather uncommon, most beautifully sounding names, indicative perhaps, of her artistic nature. Her five sons, including twins, received substantial family names. Their names are as follows: Warren Cheney, Samuel F., Claytie Ambrozone, Ellen Virginia, Loretta Fernlin, Sarah Lucille, Joseph Smith Jr., Edgar Van Buren and Elmer Van Buren Snow. Her second child, named for her brother Samuel, died when nearing his tenth month. Her ninth child, named for her brother Elmer, cost her her life, and outlived her for four years and two months.

Lucy Ellen Van Buren Snow died 28 February 1886, the day following the birth of her last child, from complications resulting from the removal of a large tumor at the time the child was born. She was buried in the Snow family plot in the beautiful Manti City Cemetery, which is overlooked by the magnificent Temple on the hill to the east. Her infant sons are buried beside her.

Ellen's daughter, Loretta Snow Neff, just past six when her mother died, remembers seeing her in her coffin. She also recalls her funeral, when she and her sisters "Jennie" and "Louie", "The three little girls" as they were called, were all costumed alike in white dresses. Strange thoughts sometimes occur in the minds of impressionable children. "Retta" remembers the song the choir sang at the service: "Farewell All Earthly Treasures, We Want no More of You." To the grieving child the words "want no more of you" were directed at her dead mother there in her coffin. How could such a thing be, as wanting no more of her darling mother? The anguish that seized her soul at the words of this so-called "comforting" hymn, she has never forgotten. To



Joseph Smith Snow Family
Seated, left to right: Ellen Virginia, "Aunt Lydia", Lauretta, Edgar
Standing: Lucille, Warren, Joseph Sr., Claytie and Joseph Jr.



Lucy Ellen Van Buren Snow
First wife of Joseph Snow Sr.
and Mother of his children.

this very day - and she is now in her eighty-second year - she still harbors an intense dislike and dread of all funerals and never attends one if she can get out of it gracefully.

Ellen Snow's oldest daughter, Claytie Snow Riddle, who was ten when her mother passed away, wrote this of her, under the title "Memory's of my dear Mother".

"Mother was a beautiful woman; and I can remember her dark hair silvered with grey. She was about my height (5 ft. 6 in.) I can just see her in a black velvet basque, and the skirt she wore for best, when she would go to visit Aunt Esther Snow, Elvira Coolege and others. She always took us children with her. There was a little white, fancy collar too that she often wore on her dress, and I thought she looked so pretty.

"She taught me my first prayers and I still remember them; prayers mean so very much to me - what would I do without them? She taught Jennie and me many songs; we were called upon to sing so often. One song that she taught me was "Let me kiss you father, kiss you, I'm so very tired of play". This I sang in the old Council House when I was a little girl. I was so small I had to stand on a chair in the pulpit so the audience could see me and Aunt Jane Snow Moffitt stood beside me. After the song was over I looked at Aunt Jane and she was pale and shaking, but I wasn't afraid."

"Songs my mother taught me
In the days long vanished
Seldom from her eyelids
Were the teardrops banished.

"So I teach my children
Each melodious measure.
Oft the tears are flowing
From my memories treasure."

--Dvorak
(from the German).

JOSEPH SMITH SNOW, husband of Lucy Ellen Van Buren, was born 16 January 1845 in Lima township, Hancock county, Illinois, the oldest of eight children born to Warren Stone and Mary Ann Voorhees Snow. His father was of early New England ancestry, and an extensive pedigree has been worked out on his lineage. His mother was of the early American Dutch line of Van Voorhees.

One day, when Joseph was less than a year old, members of a mob who were persecuting those belonging to the Latter Day Saints church, came to their home in Lima, which was near the City of Nauvoo, Illinois, and ordered his mother to vacate it. She and Joseph were alone at the time. His mother was a proud woman and very independent, and though small of stature, possessed a strong mind and will of her own. The request left her undaunted and unafraid. She refused to go. The mob gave her a specified time to "get out" - or they would burn the house down with her and the baby in it; then they left, promising to return to burn. Mrs. Snow vowed the mob would never have the privilege of burning her home as they had done many others. She proceeded to lay kindling just outside her door, ready to light and do the burning herself should the mob return and attempt such a thing. Later, however, their family were forced to move into Nauvoo for protection.

On February 13, 1846 the Snows left Nauvoo, Illinois, and crossed the Mississippi River into Iowa. Joseph's father was in charge of the first advance as captain, under Colonel George Scott. After some weeks spent at Sugar Creek, Farmington and other camps along the way they settled at Kaneshville and remained there nearly six years.

When Joseph was seven and a half they left Kaneshville, May 10, 1852, and headed west across the plains for the Rocky Mountains. His father was captain of the company of fifty wagons of Saints, and they were well outfitted. There were sixty cases of cholera, two deaths and three births among the members of this company before they reached their thousand mile destination 12 November, 1852. The company disbanded in

Great Salt Lake City where the Snow family, now six in number, remained till the spring of 1854, when they removed to Manti, Sanpete, Utah. This place became Joseph's official home for the rest of his life.

In Manti Joseph's father, Warren Stone Snow, soon rose to prominence in church and civic capacities, in both of which he held many offices, including Presiding Bishop of Sanpete County, High Councilman, member of the State Legislature, City marshal, City Mayor, General in the Black Hawk Indian war, head quarryman for the Manti temple, etc. With all these activities he had little time at home with his family, and it was up to the thrifty, industrious Dutch mother and her older boys to run the farm and home and get along as best they could.

Joseph cleared sagebrush and greasewood from their land, farmed, and cut and hauled firewood from the nearby canyons. Together with other young boys of the town he herded the village cattle in the foothills, always on the alert for thieving Indians who would drive off their cattle and horses at every good opportunity. As a young boy he had many experiences with the Indians, one of which is recalled in his own words:

"When I was twelve years old, father bought a horse from the Indians. We put him in a corral, and the next morning he was gone. The Indians were camped out where Sterling is now (about 6 miles south of Manti). Father sent me out to see if the horse was there. When I got to the Indian camp a big Indian by the name of Sam had the horse saddled up. They were all packed up to move - some had started. I told Sam father had sent me out after that horse. 'No, you can't have it; you see we are moving - we are going to take the horse, and you are going with us. Now come on, you've got to go with us!' They were moving south and I was scared. So he started out with me then, me trying to make him think I was not afraid. I rode about two hundred yards right among them on the move. Finally Sam stopped, patted me on the shoulder, and said, 'Peorche Pappoose' (meaning brave boy) and he turned

right around and took me and the stolen horse back to Manti. He told father I was a brave boy and patted me on the shoulder again. "

In 1861 Joseph's father went on a mission to England for the church. Joseph speaks of this in his own brief history:

"Father went on a mission to England when I was sixteen and Gard (his brother Gardner) was thirteen. He left us to support the family, farming, working in the canyon and anything we could find to do. He stayed three years in England. "

Leaving in April 1861, Warren Stone Snow returned in November 1864, leading a company of emigrants across the plains. As stated, he had left his two oldest sons as the main support of his family. They had one ox team and fifteen acres of land with which to work. Joseph, being the oldest and by far the strongest, since Gard was not a robust child, assumed the greatest part of the responsibility. This demanding experience molded the teen-age youth into a resourceful and successful man. With the encouragement of their capable mother, the boys were able to have the family in much better circumstances upon their father's return than when he left.

Warren Snow built a substantial rock house for his wife Mary Ann and her family, on Main Street across the road east from the Council House. Here she opened a hotel which came to be widely known as the "Snow House". She was shrewd, extremely friendly, and immaculately clean, and an excellent business woman and manager. Besides, she set an attractive table, for she was a very good cook. She kept a room where "drummers" might display their wares, and the fame of her hotel spread and the Snow House became very popular with the early traveling salesmen and others.

Joseph was his mother's righthand man. He was foreman of her farm from which much of the produce for the hotel came. He cared for the cows which supplied milk and meat for her table. He hauled from the mountains, chopped, and carried in wood to feed the fireplaces and wood-

burning cook stove in the big rock building. Thus, while his mother ran the hotel he ran the enterprises which supplied it, and they prospered!

The year 1865 witnessed the beginning of the Black Hawk Indian war. Joseph's father was the General in the Sanpete County military district and figured prominently and won enviable laurels in that conflict. Joseph, then twenty, joined the Company A Cavalry and was one of the eighty-four men of this group who fought in the first major battle in Salina Canyon. He was an expert horseman, and served by the side of his father in many major battles. He was an active participant for the first three years of the struggle (1865-66-67) and was on call at a moments notice to be off after the warring redmen, or to guard any settlement where help was needed.

Indian wars were quite different from other wars, and the Black Hawk war was the most severe the pioneers ever had to contend with. Dr. A. L. Neff sums up this war in the following words: "Black Hawk and his minions worked havoc during the four years that they were plundering and killing. . . . Unlike the white man, the aborigine published no declaration of war. He pounced on his enemy unawares and unannounced, relying largely on the surprise element, the unexpected. Everywhere and always, he cunningly sought advantage over the attacked, seldom if ever meeting an enemy on equal terms. Furthermore, he did not subscribe to civilized rules of warfare. Mutilation and massacre often followed capture. Thus Indian warfare, or the menace thereof, proved extremely terrifying to the white man, accustomed as he was to humane consideration."

When Joseph's father, General Snow, was wounded 21 September, 1865, in a sharp battle fought with the Indians at Fish Lake, he was taken back to Glenwood in Sevier County to be cared for. Joseph's mother, Mary Ann, learning that her husband had been wounded, prepared immediately to go to him, under great protest because of the danger of the journey. Traveling by night she drove a wagon through savage-infested, unsettled country fifty miles south to Glenwood, with only

her seventeen year old son Gardner as companion. This courageous woman reached the bedside of her husband and nursed him back to health, then returned as she had come, unharmed.

Joseph Smith Snow was a farmer and stock raiser by occupation, but his ready money was made in the freighting business. He loaded his wagon with flour, oats, bacon, dried vegetables, beans, squash, peas, butter, and anything in the food line which the stores stocked that would carry well. Then he drove with his team and wagon to the mines in Nevada, and to Eureka, Utah, where the miners paid a good price for the produce, and he made a good profit. Hardly a man in those parts, with a good team and wagon, that did not make a trip or two to the mines each year to pick up some ready cash for taxes or incidentals. These freighters had many exciting experiences, as well as some annoying ones. They were often attacked by robbers and sometimes lost their money. They traveled in groups to protect themselves. Good camping places were scarce. Horses had to be hobbled and turned out at night to feed, then hunted the next morning. Their food had to be prepared over campfires. The distance from place to place was long and the roads poor. The freighters met up with all kinds of people from many places, and it was often hard to judge friend from foe.

Another enterprise which provided income for the Joseph Snow family, as well as work for its older children, was the gathering and selling of saleratus, a whiteish mineral which covered the surface of many acres of land a few miles southwest of Manti. The only productive beds of saleratus in Utah were the profitable possession of the Snows. This substance was used mainly as a cleaner, or as a substitute for lye in making soap. However, the woolen mills in Provo bought tons of this grey grit as a caustic agent for the cleaning of their wool. The Snows would take their lumber-wagon out to their saleratus beds, where they scraped the mineral into piles, then sacked and loaded it for a trip to Provo. Here it was exchanged for woolen cloth and knitting yarn.

About a year after the death of Joseph's

wife, Lucy Ellen Van Buren Snow, he married a widow named Lydia Losee Cox. She had come into his home as help at the request of his brother Gard's wife, Ester Cox Snow. Her presence brought such order and happiness to the family that Joseph was quick to see the advantage of having her permanently in the home; so he married Lydia Losee Cox in the year 1887, and she proved to be a wonderful helpmate to him and a real blessing to his motherless children. Though she was fifty years old at the time - eight years Joseph's senior, with two married children and some grandchildren of her own - she threw herself into the task of raising his children with love and true motherly devotion. In their later years all of the Snow children had nothing but praise for this fine woman.

Joseph was active in city irrigation projects, and in law enforcement.

The early City records of Manti give the following information:

Elected Feb. 1887

| | |
|-----------------------------|----------------|
| Captain of Police | Joseph S. Snow |
| Jailor | Joseph S. Snow |

Elected Feb. 1891

| | |
|-------------------|----------------|
| Marshal | Joseph S. Snow |
| Jailor | Joseph S. Snow |

However, one of Joseph Snow's great passions was prospecting; and as he grew older, with more time on his hands, his delight in this activity increased. With pick and magnifying glass he went often into the hills searching for wealth in the earth. He made periodic trips to the assayers with samples of rock he had discovered which "looked good." He was always putting his money into mining stock that never materialized. He must have dreamed often of finding "gold in them thar hills", or something just as precious - but he never did!

One of the sad experiences for Joseph S. Snow was the passing of his daughter "Jennie" (Ellen Virginia Snow Christensen) 27 July 1916,

at thirty-eight years of age. He was at her bedside when she died. She left five young children. He aged a great deal from this experience. His other married children all survived him.

Joseph liked to travel about the country. He traveled much in his day: walking across the plain at age seven, or jolting along in the ox-drawn covered wagon; riding a horse bareback as a boy, guarding cattle from the Indians; sitting well mounted with Company A Cavalry during the Black Hawk War; freighting by team to the various mining camps; lumbering along in the farm wagon, behind the haying rake or the plow. On state occasions he rode in a shiney surrey with a fine span of mares. About town he often drove a one-seated rig drawn by one horse that he controlled with a "Gee! Haw!" and a "whoa Molly", or a light flip or pull of the reins. He rode to the State Capitol and back on the Rio Grande Western railroad.

In his later years he was persuaded to buy a new black Ford car, which he kept in the buggy shed. He learned to start the car all right, but when it came to stopping -- that was another problem. He often circled the block several times; then, with hand on brake and feet on brake and clutch, he would shout "Whoa! Whoa, dern ya!" It has never been told how often he splintered into the far end of the buggy shed before coming to the desired stop. He finally mastered the car, however, and drove it around town as long as he lived.

Lydia Losee Cox Snow, who was born 24 July 1837 in Kent, Canada, the daughter of David and Lydia Huff Losee, was married, as a polygomist wife, to Frederick Walter Cox. She had three children by him: Samuel, who died in infancy; Charles and Amanda. After the death of her first husband she married Joseph Smith Snow, 1887. She died in Manti, Sanpete, Utah, 27 December 1921 and was buried there beside her first husband and his other wives.

Joseph Smith Snow was a tall, well built man, as were his father and grandfather Snow before him. He had heavy, wavy hair, much of

which he retained until he died. He was a kind, gentle and loving father, always deeply concerned for the welfare of his children and grandchildren.

After the death of "Aunt Lydia", as his second wife was called by the family, Joseph was very lonely and spent much of his time living around with his children - Louie in Fillmore; Ed, Retta and Claytie in Salt Lake City; Joe and his wife Olive moved into his old home in Manti and he spent time with them between out-of-town visits. He died at the home of his daughter, Claytie S. Riddle, 621 Warnock Avenue, Salt Lake City, Utah, on August 3, 1928, of cancer. He lived 83 years 7 months and 17 days. He was buried in the Manti cemetery beside those he loved, on the old Snow family plot where rest five generations of his people.

9. LYDIA JANE VAN BUREN, born 24 Apr. 1849 in Garden Grove, Decatur, Iowa; died 12 Nov. 1854 in Springville, Utah, Utah.

Lydia Van Buren, eighth and last child of Cheney Garrett and Lucy Phillips Van Buren, was just past two years old when her father died. When she was three (1852) she crossed the plains from Iowa to Utah with her widowed mother and brothers and sisters. In 1853 she settled with her family in Springville, Utah, where she lived until she was a little over five-and-a-half years old, and then died there of typhus fever. She was buried in Springville.

THIRD GENERATION

Twenty-eight individuals made up the third generation - grandchildren of Cheney Garrett and Lucy Phillips Van Buren. Four of these died in infancy, one in early youth; the remainder all married and all of these had descendants except two. Four of this third generation are still living.

These last to live have seen miracles, the greatest of which, perhaps, is the transition from Land Pioneers to Space Pioneers -- from bearded, buckskin-coated men and linsey-woolsey-skirted women, in caravans of covered wagons, laboriously blazing trails to new western lands, to space-suited astronauts in rockets and moon-craft, streaking across uncharted sky paths headed for other worlds.

MARY FRANCES VAN BUREN (2) and her husband LEVI HAMILTON CALLAWAY, were parents of the following nine children:

10. LUCY ELIZABETH CALLAWAY, born 20 September 1851 in Garden Grove, Decatur, Iowa; died in the autumn of 1852 on the plains.

11. LUCINDA JANE CALLAWAY, born 7 November 1852 in Little Cottonwood, Salt Lake, Utah; died 1852/53 in the same place.

12. MARY FRANCES CALLOWAY, born 31 January 1854 at Union Fort, Salt Lake, Utah; died 30 December 1928 in St. George, Washington, Utah; md. 10 March 1871 in Salt Lake City, Salt Lake, Utah, Daniel Duncan McArthur.

Mary Frances Callaway, daughter of Levi Hamilton and Mary Frances Van Buren Callaway, was the first of their three daughters to survive infancy. When she was a year-and-a-half old her family moved to the town of Springville, in Utah County, and there lived for the next seven-and-a-half years, during which period three more children were added to the family circle: Levi Cheney, George Washington and Julia Ann.

THREE GENERATIONS



Lucy Phillips Van Buren
as a young matron



Ellen Virginia Snow
(later Christensen)



Lucy Ellen Van Buren
(later Snow)



Lucy Phillips Van Buren
when very old

The Callaway family left Springville the latter part of 1862, at the call of the L.D.S. church leaders, to assist on the Cotton Mission in southern Utah. They stopped at Manti, Sanpete County enroute, at the home of Mary Callaway's mother, Lucy Van Buren, where another child was born, Samuel Rollo. Going on to southern Utah they settled at Santa Clara, Washington county for about two-and-a-half years, then went to Beaver, Beaver county for one winter, and it was here that the eighth child of the family, Silas Milton Callaway, was born. The summer of that same year, 1865, found Levi Hamilton Callaway and family on the "Muddy Mission" at St. Thomas, Nevada; but due to the ill health of father Levi the family returned to Washington County, Utah and settled in Hebron in October 1865.

Mary Frances Callaway lived in the little village of Hebron, Utah from the time she was nearing twelve until she was past seventeen. She was baptised and confirmed a member of the Latter Day Saint church here by her father when nearly twelve-and-a-half years old, 3 June 1866. Here her baby sister, Ellen Ida, was born, and here Mary attended school for brief periods during the first few winters. But being the oldest girl in a good sized family her time was needed in the home to assist her mother in the numerous household tasks, and her schooling was limited. Mary's mother passed away very suddenly February 14, 1869, leaving her as the main help of her father and the other six children. Mary had just passed her fifteenth birthday; her baby sister, Ida, was not quite two at the time. Mary's father, Levi Callaway, married that same autumn, 5 October 1869, and brought seventeen year old Anna Hall into the family as stepmother to his children.

On the 10 March, 1871, Mary Frances went to the Endowment House in Salt Lake City and was married to Daniel Duncan McArthur as his fifth wife. She was the only one of all the numerous descendants of Cheney Garrett and Lucy Phillips Van Buren to marry into polygamy. In fact, polygamy as a principle in the early Mormon

church has been very much over-stressed by many historians. Actually less than three percent of the many thousands of its early day membership entered into that practice.

The following is from "A Short Sketch on the Life of Mary Frances Callaway McArthur" (as told to Lola H. McArthur by Mary's son Wilford W. McArthur and his wife Leah, and Moroni McArthur, son of Elizabeth Bullock McArthur):

"Daniel D. McArthur probably met the young girl, Mary Frances Callaway, at Hebron as he made his trips around the Stake, the boundaries of which ran out into Nevada, down the Muddy Valley, and up to Rockville and New Harmony. All trips were made by team and buggy. As the story goes . . . Mary Frances had a date to attend a party with a Mr. Chidester. D. D. McArthur came to the Callaway home the day of the party, and had a long talk with Mary's father, after which her father called her and told her she was to go to the party with Brother McArthur. She did, and married him soon after with hardly any courtship. She was seventeen when they married; he was thirty-four years older than she. She was his fifth wife, and all arrangements were made between her father and Daniel D. She had no choice in the matter. She went to St. George and moved in with his other wives.

"Daniel D.'s first wife, Cordelia Clark, died before coming to Utah; his third wife, Mary Hill, died when her first child was born. His other three wives, Elizabeth Bullock, Caroline Fuller and Mary Frances Callaway, and their children, and Ran, the child of Mary Hill, all lived together in a large red rock house on about 159 West Tabernacle Street, St. George, Utah.

"There was perfect harmony among the wives and children, but they seldom mentioned the wife Caroline Fuller, but always spoke only of Mary Frances and Elizabeth Bullock. Wilford says some people thought it would be awful to be raised in a polygamist home; but he thought it was wonderful because he had two mothers instead of one. All children were equally obedient to either

mother who asked them to do anything; they never dared to disobey.

"Their city property was 2-1/2 city lots with 2-1/2 shares of water. The soil was rich and black, and everything they ate was raised on this property. They had a good vineyard, apple and pear trees, and a very good garden. Many of the grapes, apples and pears were bottled and dried for winter use, and many varieties of vegetables - potatoes, carrots, beets and cabbage - were used fresh in summer, or stored in a pit for use in winter.

"They had a farm where wheat and alfalfa were raised. Their flour was made from parts of the wheat and the rest was fed to the chickens, pigs, cattle and horses. Wilford said he never remembers of his father selling a sack of wheat or a load of hay.

"They always had plenty of beef, about four were killed and cured each year; corned beef was made. They used much pork also, curing the hams and shoulders in the old-fashioned smoke house, and using other parts of it fresh. They always had plenty of eggs, and killed many chickens to use on the table.

"Mary Frances always got up early, made a fire in the kitchen stove and prepared breakfast, which consisted of hot biscuits every morning, eggs, sausage (of their own make) potatoes and gravy made from bacon grease and milk. Elizabeth always milked the cows and took care of the milk and butter which they made themselves.

"After breakfast Mary Frances would go upstairs to her weaving room. The money she received for weaving was the only cash the family had. At first she received only a bit a yard (12-1/2 cents) but later she got fifteen and twenty cents. She was very fast at weaving and often wove fifteen to twenty yards of cloth a day. The boys, Wilford, Duncan and Moroni, had to wind the shuttles every night before going to bed; and if Mary had a lot of weaving to do they had to refill the shuttles again during the day so she wouldn't have to stop and do the winding herself.

Many mornings she started weaving at four or five a.m.

"Mary Frances did all the shopping for the materials to be made into clothing. Moroni says he never remembers his mother, Elizabeth, doing any shopping. Maybe they decided Mary should have the pleasure of spending the money, since she was the one who earned it, weaving. When older, she also shopped for her grandchildren, buying them shoes and the like.

"The clothing for the entire family was made in the home. Elizabeth and her daughter Eugene, and Mary Frances were all excellent seamstresses and did the sewing. They also crocheted hats from carpet warp for the boys, and afterwards starched and pressed them and laced a wire through each brim to hold the shape. When the hats became soiled they removed the wires, washed, starched and pressed the hats again, and then the wires were replaced. Wilford and Moroni both remember wearing hats of this sort until they were fourteen or fifteen years old. Ladies' hats were made by weaving straw and sewing that into hats. Felt hats were also made and blocked in the home by these industrious women.

"Mary Frances seldom helped with the noon meal because of her weaving, but she loved to bake - especially pies and layer cream cake. The baking was always done on Saturday for Sunday's dinner. The family ate only two meals on Sunday: breakfast and then dinner right after church. Any one of its members who didn't go right home after church didn't get any dinner.

"Mary Frances Callaway McArthur was a very small woman, she usually weighed around ninety pounds and wore only size three shoes. She was very quick, never seemed to hurry, but when she moved every move counted and she accomplished much. She was always busy at something and did lots of handwork, especially crocheting. She loved children and treated all children kindly, the neighbors as well as her own. She could always see the funny side of a situation and enjoyed laughing over it.

"The polygamist families of the church at that time lived in an atmosphere of tension and suspense. After the "Manifesto" in 1890, U. S. Marshalls were always hunting down any man in Utah who had more than one wife. They might come any time of night or day to try and catch the offenders. Wilford remembers one night when the McArthur family received word that the Marshalls were coming. Elizabeth took him in her arms and fled through the block, thick with weeds and greasewood, to the Robert Lund home, where they stayed until the Marshalls had left town. Still another time when they were raided, Mary picked up her baby daughter Ellen and carried her in her large apron like a load of wood and hurried through the block to the Lund home, where they stayed all night.

"The Marshalls had promised Daniel D. McArthur that they would never arrest him on his own premises, but one day, right after lunch, they came dashing into his house. They "booted" one of the children, who was sitting on the floor, into the next room, where they were rounding up all the children. Mary Frances ran from the house towards the wagon shed to hide, but one of the Marshalls, keeping watch outside, brought her back. This was the time that D. D. was caught for polygamy.

"D. D. had been promised in his patriarchal blessing that no hair of his head would ever be touched by an enemy. When he was put under arrest and told to come to Beaver to stand trial, one of his counselors, David Cannon, said to him: "If I was as sure of my salvation as you are of having your hair cut I wouldn't have to worry." Having one's hair shaved off was always part of a convicted polygamists sentence.

"When D. D. went to his trial at Beaver, Anthony W. Ivins,, who was his other counselor in the St. George Stake Presidency at the time, accompanied him. Both men carried quite a sum of money with them. When they arrived at court the Judge said to D. D., "How many wives do you have?" -- "Three your honor," he answered. "How many illegitimate children do you have?"

"One, your Honor," said D. D. (An illegitimate child was one born after the Manifesto in 1890. His and Mary's daughter Ellen was that child.) "Will you abandon those two illegitimate wives?" the Judge said. "No, your Honor," answered D. D. "I married those wives in good faith and I do not propose to abandon them!" "Then I'll fine you \$100 each for those two illegitimate wives and \$50 for that illegitimate child, and . . ." but before the Judge could pronounce a jail sentence the two men hurriedly opened their purses, plunked down \$250, and left; and D. D. didn't get a hair of his head harmed after all."

Daniel Duncan McArthur, born 8 April 1820 in Holland, Erie, New York, was the son of Duncan and Susan McKeen McArthur. He first met the Mormon prophet, Joseph Smith, when he was twelve years old, living in New York. He was so impressed by the message he received from the prophet that he stayed with the church of Latter Day Saints throughout the persecutions of Ohio, where he moved with his parents the summer of 1836. He tells of these Ohio persecutions in his own words: "Before being driven out of Kirtland we were all rounded up and placed in a stockade. Us young bucks were forced to run the gauntlet, but when I went down the plank, although I was lashed with a blacksnake whip, I threw my hat in the air and yelled 'Whoopee!' The fellow who used the whip said: 'Yes we can whip you but we can't conquer you.'"

He was baptised a member of the church in Lucianna, Missouri, when he was eighteen years old, by Elder Henry Harriman. He had come with the "Kirtland Camp" to that State. Along with thousands of other persecuted saints he fled from Missouri to Illinois, and from there seven years later to Iowa, where he was put in charge of a company of about five hundred saints as captain. In the spring of 1848 he took this company to the Valleys of the Great Salt Lake, arriving in September of that same year. He lived in Salt Lake City four years.

On September 12, 1852 he left on a mission for the church to England and Scotland, and during



Daniel Duncan and Mary Frances Callaway McArthur
and four of their six children:
Duncan, Wilford Woodruff, Arthur, Ellen



Old Daniel Duncan McArthur Home as it looks today

his stay of four years he was called to be president of the Dundee Conference and served in that position for nearly two-and-a-half years. He was second counselor in the presidency, presiding over six hundred European saints coming to the United States on his return voyage as far as Iowa. From Iowa he presided over a handcart company of two hundred and fifty saints, and arrived in Salt Lake City 24 October 1856.

He was chosen as Major over a battalion of the Nauvoo Legion to help quell Johnson's army should the need arise during the years 1857/58. Then, after the battalion was disbanded, he was sent to Utah County to help build roads, canals, etc. In October 1861 he was called with the group to go to build up the Cotton Mission in southern Utah's Dixie; and, selling out his entire holdings for a watch and chain, he moved south to where the city of St. George now stands, in December 1861, and helped lay out that city and settled there.

He was sent back east to assist in bringing emigrating saints to Utah several different times. He spent much time and money, as did his older sons, in the construction of the St. George temple and St. George tabernacle. At the time of the dedication of the temple, 6 April 1877, he was called on a second mission to Europe. This time he served his full time in England, returning as one of the heads of another company of immigrating saints, October 3, 1878.

Daniel Duncan McArthur served in many capacities of leadership in the St. George area: Presiding Bishop of the southern settlements, first councilor in the bishopric of St. George, Bishop of the Third Ward, in the High Council, Second Councilor in the St. George Stake, President of the St. George Stake, and finally Patriarch of the Stake. He also served as a major in the Black Hawk Indian war, and then as Colonel of Infantry under General D. H. Wells.

He married in polygamy and had five wives, as follows: 1st. he married (14 June 1841) Cordelia Clark and had two children by her, one

died young and she died 14 June 1844; 2nd. he married Matilda Caroline Fuller (14 Dec. 1845) and had six children by her, only one of these grew to maturity; he married his 3rd and 4th wives the same day (1860) Mary Hill had two children but one died young, she died 16 July 1870; Elizabeth Bullock bore him six children and all but one grew to maturity; 5th he married (10 Mar. 1871) Mary Frances Callaway, who became the mother of six of his children. He had twenty two children in all.

About 1901 Daniel D. McArthur lost his eyesight, but he continued to serve as Patriarch of St. George Stake until his death 3 June 1908, at the age of eighty-eight. Mary Frances was the only one of his wives to survive him, and she outlived him for more than twenty years.

After her husband's death Mary McArthur continued to live in the old home. Her youngest daughter, Ellen, who was eighteen when her father passed away, continued to live there with her mother even after she was married. All of her children were born in the old McArthur home, as her mother's had been before her.

Mary Frances Callaway McArthur died in St. George 30 December, 1928 at seventy-four years and ten months of age. She was buried beside her husband in the St. George City Cemetery. Her other children, besides Ellen were: Sybil, Duncan, Levi, Wilford Woodruff, and Arthur; all but Sybil and Levi survived her. Of her six children only Wilford Woodruff McArthur is living today. Cashier of the bank of St. George for many years, Wilford is now, at seventy-eight, serving as a councilor in the St. George Temple Presidency.

13. LEVI CHENEY CALLAWAY was born 10 March 1857 in Springville, Utah, Utah; died 29 December 1925 in Panaca, Lincoln, Nevada; md. 10 March 1880, in Panaca, Caroline Adolpha Grange.

Levi C. Callaway, fourth child and first son of Levi Hamilton and Mary Frances Van Buren

Callaway, was born just a few months before Johnson's Army created such a stir among the pioneers in Utah. Sent by the United States Government to quell a falsely reported rebellion of the Mormon people, this army was met by a strong force of the Nauvoo Legion who were called out to protect the citizens of the State. Hundreds of families left their homes in Salt Lake City and other northern communities and moved temporarily south to Utah County. All the people of the State were determined that they would not be driven from their homes again. Young Levi's people had been in the valleys just four and a half years at this time, July 1857, and their memories of the persecutions of government-backed mob armies were still fresh, as were those of the other pioneer settlers. This must have been a fearful time for these people. That difficulties were settled without bloodshed is a credit to the wisdom of the Mormon leaders.

When Levi Cheney was four-and-a-half years old his family left the town of his birth, Springville, Utah, and traveled by covered wagon south over two hundred miles of rough, Indian infested country to Utah's "Dixie", where they had been called to assist in building up the Cotton Mission in that area. They spent three years in various settlements, helping to raise cotton, sugar cane and other products needed by the Saints. Santa Clara, Utah, St. Thomas, Nevada, and Beaver, Utah, all were tried with little satisfaction until the Callaway family at last abandoned the idea of trying to raise cotton, and settled in the small village of Hebron, Washington, Utah in October 1865, where they remained for nearly seven years.

In Hebron, Levi C. Callaway was baptised and confirmed a member of the Latter Day Saints church by his father when he was just past nine years old, 3 June 1866. His older sister Mary Frances was baptised on the same day. It was in Hebron also that his mother died suddenly 14 February 1869, and was buried in the cemetery there. Levi was just a month short of twelve at the time. In October of that same year his

father married again and brought a seventeen-year-old stepmother into the home to care for his seven motherless children.

Two-and-a-half years later the Callaways "pulled up stakes" again and left Hebron (1872) and moved to Panaca, Lincoln, Nevada. The family was large and in rather poor circumstances, and additional children began coming along regularly. From then on the fifteen year old youth, Levi, and his thirteen year old brother George, had to more or less shift for themselves.

Panaca, in Meadow Valley, about one hundred miles northwest of St. George, was first settled on May 6, 1864 by Francis Lee and his family and James Mathews. Only a few families moved in at first, and they had rough sledding during the Black Hawk Indian war upset. But the small community gained strength and by July 16, 1868 there were forty families living there.

It was known that there was considerable mineral wealth in the area. Panaca was occupied by Mormon families, and they were advised by their church leaders not to be overcome by "the desire for riches to the exclusion of the spirit of the Lord." Some apostate Mormons and a number of miners were busily engaged in locating claims in the valleys just north of Meadow Valley that led into it. It was rumored that they had found valuable deposits of lead, silver, cinnabar, and gold-quartz. Soon there were mines opened up in the area to the north of Panaca; Pioche in Lincoln County being the center of the mining industry there. Miners began coming in very fast, and it is estimated that there were five thousand men in the mines of Pioche by the summer of 1869, and by 1870 it had a population of twelve thousand.

When the Callaways came to Panaca in 1872, the lure of the good wages paid even teenagers at the mines was a powerful attraction to the older Callaway boys, and it wasn't long before both Levi and George had secured work in Pioche. The ideals of the Mormons, and the habits and way of life of the miners at Pioche, were as different as anything could be. Violent deaths and killings were common,

and outlaws often lay in wait to rob home bound miners on pay days. Many notorious characters - robbers, murderers, etc. fleeing from the law, found their way into the mining areas looking for a place to "hole up". Saloons were numerous and well stocked. Indifference to the church of their progenitors was the price paid by many Latter Day Saint youths who went to work in the mines, for here they found not only anti-Mormon living but anti-Mormon feeling as well. There was much antagonism there in the area at the time between Mormons and Gentiles.

On 10 March 1880 Levi Cheney Callaway married Caroline Adolpha Grange in Panaca. She was the daughter of Joseph and Harriet Lovina Stanton Grange of Panaca, and was eighteen and a half years old at the time, having been born 17 July 1861 at Camp Floyd (now Fort Douglas) Salt Lake, Utah. They were married on Levi Cheney's twenty-third birthday.

The first home of the couple was in Pioche, where Levi was employed. Here their first child, Clarence Levi Callaway, was born. By the spring of 1882 they had moved to the then booming mining town of Silver Reef in Utah, which was a little less than twenty miles northwest of St. George. Here in this bustling anti-Mormon camp of about fifteen thousand mining people, their little year and five month old son died and was buried. Here also, in Silver Reef, their second child, Mary Lovina Callaway was born and named for her two grandmothers.

By the summer of 1885 the family had returned to Panaca, Nevada to live. Here their last four children, George Franklin, Laura Genevieve, Ralph Lee, and Carolyn Eugena were born. Carolyn Eugena died in Panaca when a month and a half old, and was buried there. The following year, also in Panaca, Mary Lovina, or "Mae" as she was then called, died of diabetes when she was past nineteen. She was also buried in Panaca.

From Laura Genevieve Callaway Snow I obtained the following information about this

family. She writes:

"My father did many things during his lifetime, although most of his work was away from home. He worked as a carpenter and also at mining. When I was about twelve or thirteen years old (1912/13) he became sheriff or deputy sheriff of Lincoln County, I have forgotten which, and for several years he only came home once a week and then had to go back to Pioche, the county seat, where he worked. At some of his other jobs there would be months at a time that we didn't see him. He was a fine looking man, with brown hair and grey eyes, and always neat. He was very strict with us children when he was at home. I loved him very much and could wheedle almost anything I wanted from him. The other children seemed to be a bit afraid of him because he was so stern. He seldom smiled, but he was really a dear, good man. In those days people, especially men, didn't have time for hobbies, it was too hard just to make a living. When father was away for any length of time he used to write and send home money when he had it. But mother nursed and did other work to help support us. If she hadn't been the fine woman that she was we children would have had very little, at times, to live on.

"We lived in the little Mormon town of Panaca, Nevada. Our family and two others were the only ones in town that weren't Mormons. When my sister Mae died my mother joined the church there, and father gave his consent for us children to be baptised members of the Mormon church also. We children went to school in Panaca, and after I finished there I went to St. George to school. There is where I met my husband. We were married in Panaca. My health was very poor in my younger days.

"My brother Ralph was married in Panaca also. He was only nineteen years old. His wife Olive was the same age. Ralph finished High School in Panaca, but he had to hustle to support his wife and their children who came so close together. He was a very fine carpenter and cabinet maker, and in later years he did refrigeration work.

"My brother Frank was a very fine musician. He and his wife both taught music in Richfield where they were married. He died there of a ruptured appendix, and his wife married again. They had no children."

Levi Cheney Callaway died 20 December 1925 in Panaca, Lincoln, Nevada, and was buried there 31 December. His wife Caroline Adolpha Grange Callaway lived until 14 September 1942, when she passed away in Panaca and was buried there beside her husband, 16 September 1942. Two children of their six survived them both and are still living: Laura Genevieve Callaway Snow and Ralph Lee Callaway.

14. GEORGE WASHINGTON CALLAWAY, born 8 February 1859 in Springville, Utah, Utah; died 12 June 1928 in Richfield, Sevier, Utah; md. October 1887, in Richfield, Refina Sevena Nelson.

George Washington Callaway was the fifth child of Levi Hamilton and Mary Frances Van Buren Callaway. When he was nearly three his father's family left Springville in response to a call from Brigham Young, the Latter Day Saints church leader, to go to Southern Utah to assist in the production of cotton and sugar cane there. The family at that time consisted of the parents and four children, two girls and two boys, two other baby girls having died previously in their infancy. On the way to Southern Utah, traveling with all their earthly belongings in a covered wagon, they stopped in Manti at the home of their grandmother, Lucy Van Buren, where on 23 January 1863, another child was born to the family.

Traveling on, when mother and new baby were able, they took the long rough journey to Utah's Dixie and settled first at Santa Clara in Washington County. Here they stayed for about two years, but the father's health was poor and it was very hard to make a living there, so they moved north into Beaver, where another son was born to his parents.

The summer of 1865 they traveled the long, dangerous road to St. Thomas in Nevada, which

was on the "Muddy Mission." But things were difficult here and again the family failed to prosper; so they left the Cotton Mission area at the end of that summer and returned to Utah, eventually settling, October 1865, in the small community of Hebron, which was some fifty miles north of St. George.

George was baptised a member of the Latter Day Saints church, undoubtedly in the waters of Shoal Creek near Hebron, the spring following his eighth birthday, by his father. His father also confirmed him the same day, 23 June 1867. It was in Hebron, also, that his mother died very suddenly on Sunday 14 February 1869, just six days following his tenth birthday. She was buried in the little cemetery a mile or so northeast from the village. This cemetery and a few shade trees are all that is left of what was once Hebron.

Less than eight months after the death of George W. Callaway's mother, his father was married again to Anna Elizabeth Hall. The family continued to live in Hebron, where George and the other eligible children attended school a few weeks each winter, until the summer of 1871. Then, when George was twelve-and-a-half, they moved to the small Mormon town of Panaca, Lincoln, Nevada, some fifty or so miles west of Hebron.

Because his father's family was large and ever increasing, and because they were in poor circumstances, George was obliged to shift for himself as soon as he was able. When he was old enough he got work at the mines in Pioche, not far from Panaca, and later on, when the mines were opened in the Silver Reef area and things were really thriving there, he returned to Utah and went to work at mining in Silver Reef, which was less than twenty miles northwest of St. George. This must have been in the early 1880s.

To the small-town boy these booming mining towns must have been irresistible, with work and money as plentiful as water - or more so. City life was new to him, and by any standard Silver Reef was a lively, bustling little city. Andrew Karl Larson in his book "I was Called to Dixie"

describes it thus:--"It boasted banks, livery stables, tailor shops, boarding houses, hotels, grocery, hardware, furniture, clothing and drug stores, an express depot, a newspaper, saloons, lumber yards, barber shops, gambling houses, churches, stationers stores, assayers offices, a dancing academy, blacksmith shops, boot and shoe shops, a butcher shop, a commission house, restaurants, bakeries, billiard halls, and laundries. In professional services there were physicians, dentists, lawyers, notary publics, and a phonographic recorder. The craftsmen, such as painters, carpenters, sign painters, cabinet makers, etc., were all found in the advertising columns of the "Silver Reef Miner."

The 1880 census gave Silver Reef a population of 1046; during its boom time there were some 15,000 (abt. 1878/79); but by 1890 the bright star that was Silver Reef had gone out and the population had dwindled to 177. There were at least thirty-seven mines that were patented in the area, though not all were worked at once. It was estimated that the value of the silver taken from those mines during their heyday was \$10,000,000.00, and some have said it was double that. All the surrounding area benefited whether they mined or not -- there was a good market for lumber, garden and farm produce, and most anything anyone had to sell. Cash hungry freighters and farmers came from far and near to wait upon the miners whose pockets jingled with gold and silver; and Wells Fargo Company had a building there and did a big business.

George Washington Callaway did not remain in the mines. When his father's family moved to Orangeville, Emery County in eastern Utah about 1884/85, he visited back and forth with them there until, at the age of twenty-eight, he settled in Richfield, Sevier, Utah and married there, October 1887, Refina Sevena Nelson, age twenty. We are indebted to his youngest daughter, Beryl Callaway Anderson who still lives in the old Callaway home in Richfield, for the remainder of her father's history. She writes:

"He helped to build and maintain the first

railroad into Sevier Valley. He was City Marshal for eight years in Richfield. He helped build the Sevier Valley canal and was watermaster for several years. In 1908 he had a paralytic stroke and was an invalid for twenty years. He was cared for lovingly by my mother in the home until he died there 12 June 1928. He was buried in Richfield. He was the father of ten children: Annie Lucile, Mary LaPriel, Wilma, Vera Leoma, George Kenneth, Leda, Jessie Edna, Paul Leon, Beryl Irene, and Frank, all born in Richfield."

Mrs. Anderson has also given us a brief history of her mother, which we include:

"Refina Sevena Nelson Callaway was born April 10, 1867 in Richfield, Sevier, Utah, the daughter of Augustines and Anne Benedicta Hansen Englebrecht Nelson. When she was nine days old, during the Black Hawk Indian war, the Indians attacked Richfield and drove the settlers away. Her mother pleaded that her baby daughter be given a name first, so her father rushed her to the Bishop with the request. Since no name had been chosen, the Bishop hurriedly made one up for her. They named her Refina Sevina, which stood for "Richfield, Sevier"; and then the good Bishop predicted that when the child grew up she would marry a man whose last name started with a "C" and complete the title "Richfield, Sevier County. (She married George W. Callaway years later.)

"The settlers later returned to Richfield to live. Refina Sevina was educated in the early pioneer schools there, and then attended the Brigham Young Academy at Provo, Utah for one year. In October of 1887 she was married to George Washington Callaway, in Richfield, and to them were born ten children, seven girls and three boys. Four are still living.

"Her home was a center of music. She had a lovely voice and played the piano. She sang in the ward choir and often sang at funerals. She was a loving wife and mother and a kind neighbor. She died 6 October 1930 in Richfield, and it was said at her funeral that if one representative from each

family of all the individuals at whose funerals she had sung had been present at her service, the church house would not have been large enough to hold the crowd!"

15. JULIA ANN CALLAWAY, born 24 January 1861 in Springville, Utah, Utah; died 16 August 1940 in Orangeville, Emery, Utah; married (1) 1 Sept. 1880 in Pioche, Lincoln, Nevada, William Pratt Stephens; (2) (1894) in Orangeville, Archibald McNeil.

Julia was the sixth child of Levi Hamilton and Mary Frances Van Buren Callaway. When she was about a year and ten months old her parents and the three older children of the family left Springville and moved, with all they could take with them of their worldly property, to Santa Clara, Washington, Utah. Julia's father had been called to help raise cotton and sugar cane in Utah's Dixie country. Because Levi Callaway was a Southerner from the State of Kentucky he had seen these products raised in the south; but raising cotton in Southern Utah was another matter. Soil and water conditions were quite different, and caring for and marketing the cotton after it was raised was also a problem. This venture, as far as the Callaway family was concerned, was unsuccessful. It was impossible for them to make a good living at it. After trying for the better part of three years in Santa Clara, Utah, St. Thomas, Nevada, and Beaver, Utah, they gave up the project and moved to the small village of Hebron, Washington, Utah, in October 1865. And it is here in Hebron that Julia Ann spent the better part of her childhood.

She undoubtedly attended school there when she became old enough, and Sunday School too, for this was an early L. D. S. community and her people were members. She too became an official member of the Latter Day Saints church when she was baptised by Zerah Pulsipher, an old friend of the Callaway family. This took place five months past her eighth birthday in Shoal Creek, 27 June 1869. She was confirmed a member the same day by her father.

Her baptism took place just a little over four months after the death of her mother, who died suddenly on Sunday evening 14 February 1869, just three weeks to the day after Julia turned eight. It must have been a saddened family when this occurred; for besides her father there were seven young children who survived.

In October of that same year Julia Ann's father married again, and two years later the Callaway family left Hebron and moved to Panaca, Lincoln, Nevada, near the Warm Springs there. In 1878/79 the family moved again; this time they went to Gunlock, Washington, Utah, but returned to Panaca after just a little over a year. Julia Ann and the other children attended school in Panaca, and perhaps in Gunlock. There were five additional half brothers and sisters in the family by then.

On September 1st, 1880 Julia Ann Callaway married William Pratt Stephens in Pioche, which was the county seat of Lincoln County, Nevada. She was going on twenty years and he was nearing twenty-five. Mr. Stephens was undoubtedly engaged in the mining industry, for they were living in Silver Reef, Washington, Utah, when their first child, Mary Isbella, was born over two years later. Their second child, Ida Mae, was also born in the mining area in 1887, at the settlement of Union, Washington, Utah.

Soon after this the mines in that area began petering out, the price of silver declined, and wages in the camps were lowered, so few miners remained. William and Julia Stephens left the mining district and moved to Orangeville, Emery, Utah, where Julia's father was living. Here the couple's third child and first son, Wilford Hamilton Stephens, was born 9 Sept. 1888.

William P. Stephens obtained employment the following summer (1889) from Julia's uncle, Andrew Cheney Van Buren, who owned a lumber mill in the mountains not far from Orangeville. It was at this place sometime in July of that summer that the accident occurred which was responsible for his death. An eyewitness to this accident,



Refina Sevena Callaway



George Washington Callaway



William Pratt Stephens



Julia Ann Callaway Stephens
and daughter "Belle"

Frederick Cheney Van Buren, a boy nearing six at the time, was a participant. His description of the circumstances as he remembers them follows:

"We had a shingle, lath and picket mill northwest of what is called Joe's Valley, in the mountains between Manti and Orangeville. At the time of William Stephen's accident we were making lath. As a child I was pulling and he was feeding the boards into the saw. He was teasing me. When I would reach for a board as it came through the saw he would pull it back, to scare me, for he knew that I was frightened of the saw and nervous of a job so dangerous. I started to cry, I was so upset; but he kept right on teasing me. Finally he jerked a board back too far and the buzzing saw caught the board and slammed it with full force into his stomach. He was hurt badly and went right away to the bunk house. Some of the men rushed him to Orangeville, but inflammation set in and he soon died."

So, because of this unusual accident, William Pratt Stephens died in Orangeville, Emery, Utah, 20 July 1889. He had been born thirty-three years, five months and thirteen days previously, 7 February 1856, in Salt Lake City, Utah to early Mormon pioneers William and Mary Isbella Pratt Stephens. He was buried in Orangeville.

Julia Callaway Stephens, widowed at twenty-eight, had to work very hard for the next four and a half years at whatever she could find to do to support herself and her three young children. She remained in Orangeville, and here is where she married early in 1894, Archibald McNeil.

Archibald McNeil, better known as "Archie", was born 20 June 1858 likely in Salt Lake City, Utah, to Archibald and Helen Haswell McNeil, who had come to Utah from Scotland. He married, about 1878, Lillie Blake and had several children by her; then they separated. He only lived about six years following his second marriage, and died in Orangeville in 1900, and was buried there.

Angeles, California. He married, about 1891/92, probably in St. George, Washington, Utah, Ida Keate.

Samuel Rollo Callaway, or "Rawl" as he was nicknamed, was the seventh child of Levi Hamilton and Mary Frances Van Buren Callaway. He was born in Manti at the home of his grandmother, Lucy Phillips Van Buren, during the time that the Callaway family were enroute from their former home in Springville, Utah to the Dixie country in Southern Utah. It was a distance of some three hundred miles, mostly through rough, unsettled country, with very bad roads, and they made their way to their new home with all they owned loaded into a covered wagon. Rawl's father had been called on a mission by the leaders of the church, to settle in that Dixie area and assist in raising cotton there. But Rawl was not blessed officially until he was two years two months and one day old. He was christened in the Mormon church in Beaver, Beaver, Utah, 24 March 1865.

The Callaways reached the Cotton Mission territory sometime in late winter or early spring, 1863, and settled first at Santa Clara, Washington, Utah, not far from St. George. After serving in the Cotton Mission for three years at various places, Rawl's father, Levi H. Callaway, abandoned the project because of ill health, and moved his family to the small Mormon village of Hebron in Washington County in October, 1865. It was here that Rawl lived until he was past nine years old.

Some two and a half years after his mother died in Hebron, 14 February 1869, and his father remarried, the family moved to Panaca, Lincoln, Nevada, another small Mormon settlement in Clover Valley some fifty miles northwest of Hebron. Here Rawl Callaway must have attended school, as he did for a short time in Hebron. Later the family settled for a short period in Gunlock, Washington County, Utah.

Since his father's family was large and seemed to be ever growing (there were eight half brothers and sisters) and since it was in very poor circumstances much of the time, Rawl undoubtedly

had to make his own way from the time he was in his early teens. Since the then flourishing mining camps near Panaca and not far from Gunlock drew the money-starved youths of the area like magnets, he must have gone to the mines to find work. It is doubtful that Rawl ever lived in Orangeville, where the Levi Callaway family moved when he was twenty-two. He didn't remain very close to his people from that time on.

In 1888 Samuel Rollo Callaway married Ida Keate of St. George, Utah. They were likely married in St. George. She was born 23 September 1862 in St. George, one of the many children of James and Bena Christina Christopherson Keate. The couple lived in St. George for about the first five years of their marriage, and it is here that their first three children, Georgia, Rollo Walter, and Robert Cleveland, were born.

Rawl Callaway and his family moved to St. Thomas, Lincoln, Nevada about 1894, and their next two children, Ida Nevada and Anthonie Ward, were born there. The main industries of St. Thomas about that time were the hauling of salt to the mines in Pioche, Nevada, farming and stock raising.

Rawl and Ida and their family returned to St. George, Utah about 1898/99. Here their sixth child, Sheldon Levi, was born in the fall of 1900. They moved north to Park City, Summit, Utah about 1901/02. Rawl must have again gone to mining, as this was the main occupation of that town's inhabitants. They didn't remain in Park City for long, because by early spring of 1904 they were living in Provo, Utah.

In Provo this couple's seventh and last child, Robert Cecil Callaway, was born. Here two of their children died, Robert Cleveland and Anthonie Ward. People remember that one of these young boys was accidentally shot during gun cleaning time in the home, but we have been unable to discover which--perhaps it was the latter. One boy was ten and the other just past eight when they died; both were buried in the Provo City Cemetery. The rest of their children

all grew to maturity in Provo, and here the oldest, Georgia, married Samuel Kale Raile, 1 January 1912.

The Rawl Callaways for some time lived on East Center in Provo. The children all attended school there, some at B.Y.U. training school. Many of the older residents in the area remember them. Some say that Samuel Rollo Callaway was a very handsome man. Eventually the remaining members of this family moved to California and settled in the Los Angeles region. Their move must have taken place sometime before the First World War.

Samuel Rollo "Rawl" Callaway must have worked at gold mining some, in California; for his death certificate lists as his occupation:-- "Miner in gold mines". He died in Los Angeles, Los Angeles, California, 31 July 1939, of a coronary occlusion aggravated by bronchitis. He was seventy-six years six months and nine days old. He was buried 2 August 1939, in Los Angeles. His wife, Ida Kate Callaway, who resided at 177 South Normandie Avenue in Los Angeles at the time of his death, outlived him nearly eleven years. She died in that city 12 January 1950 and was buried there 14 January 1950. Both Samuel Rollo and Ida Keate Callaway are buried in the Valhalla Cemetery in Los Angeles, as is their son Sheldon Levi Callaway.

17. SILAS MILTON CALLAWAY, born 7 January 1865 in Beaver, Beaver, Utah; died 1 November 1945 in Nampa, Canyon, Idaho; md. (1) abt. 1892 probably in Manti, Utah, Loretta Merriam (div.); md. (2) in Logan, Cache, Utah, Emily Louise Doolittle (Benton), a divorcee.

"Mitt" Callaway, as this eighth child of Levi Hamilton and Mary Frances Van Buren Callaway was known, was blessed and named at services held in the Latter Day Saints church at Beaver, 24 June 1865, by Amasa M. Lyman. When he was just a few months old his family went to St. Thomas, Lincoln, Nevada, and spent the summer, but returned to Utah that fall and settled by October in the small Mormon village

of Hebron, Washington, Utah.

S. Milton Callaway's mother died in Hebron when he was just a few weeks past four years old, and she was buried there. His father married again in October of that same year; and then, two-and-a-half years after, the family moved to Panaca, Lincoln, Nevada, where "Mitt" attended his first school. The family was very poor; and there was a large family. (Levi H. Callaway had seventeen children). Many times the children were hungry for the proper foods. They spent several years living near the Warm Springs in Panaca, then moved to Gunlock, Utah, then back to Panaca, then back to Gunlock. They lived where Mitt's father could find employment.

The little hamlet of Gunlock, Washington, Utah was about twenty-five miles northwest of St. George, on the Santa Clara Creek. It was given this unusual name for William Hamblin, brother of the famous scout and Indian missionary Jacob Hamblin. "Will" Hamblin, because he had been in charge of keeping his company's guns in condition when he crossed the plains to Utah, and because he had great skill with a rifle, was given the title of "Gunlock Will". He was the first settler in that spot, and so George A. Smith, who visited him there in 1857 soon after he settled, suggested the name Gunlock for that location. There was little land for expansion at Gunlock, and not much water for farming. Most of the people at the time the Callaways lived there were engaged in the raising of livestock.

Silas Milton Callaway did not enter the field of mining as his other brothers had done, but stayed with his father and the family and did farming, stock raising and construction work, etc. Sometime, when he was around twenty, the Callaway family moved northeast into Orangeville, Emery, Utah.

"Mitt" was in his late twenties before he married (abt. 1892). He married Loretta Merriam, from Manti, Sanpete, Utah. Doubtless they were married in her home town, but they set up their first home in Orangeville. The

couple's three children, born in Orangeville, were Mary Olive, named for her two grandmothers, Edwin Milton, and George Elroy Callaway. Because of differences Mitt and "Retta" separated when their children were still quite young (abt. 1904/5) and Mitt left Orangeville. They saw very little of each other after that, for neither of them kept in touch, only occasionally.

Loretta Merriam Callaway, daughter of Amasa E. and Olive "D" Lytle Merriam, was born in Manti, 18 August 1865. Sometime after she and her husband separated in Orangeville, Emery, Utah, she took her three children and moved to Manti, Sanpete, Utah, where her people resided. In about 1908/9 she remarried. Her second husband was a widower, Thomas Grosbeck from Springville, Utah, who had several children of his own. This marriage did not succeed, and they separated. Loretta M. Callaway lived for many years in Manti, where she worked very hard to support her family. She and her daughter Olive moved to Salt Lake for a time, but after Olive was married Loretta returned to Manti, where she spent the remainder of her days. She died there 9 May 1948 and was buried in the Manti City Cemetery. All three of her children survived her; the two boys are living today.

Silas Milton Callaway was married again 28 October 1908 to Emily Louise Doolittle (Benton), a divorcee with three grown children by her first husband, Mr. Benton. They were married in Logan, Cache, Utah, by Justice of the Peace William Braugham. Witnesses to their marriage were Lettie Turner and Gwendoline Davis. "Emma" as she was familiarly known, had a son, Asa Doolittle Benton, who married a girl by the name of Mary Antonette Banton. When this couple's first child was born 12 September 1914 in LaGrande, Union, Oregon, the wife and mother of the child died. The motherless little boy was taken by his grandmother and her husband, Emma and Milton Callaway, and adopted when he was six months old. They gave him the name of Milton Marion Callaway, and he proved to be a real blessing to them. In 1926 Silas Milton bought a

large farm in Nampa, Idaho and the family moved there. In 1936 Milton M. Callaway married Florence Mable Crawford. Florence and Milton have been most kind in supplying us with what information they could about Silas Milton Callaway, as well as the vital statistics and other information about them and their descendants. Florence Callaway wrote the following about her husband's grandfather and adopted father, S. M. Callaway, and about her family.

"I guess you knew that while Granddad S. M. was working he was a contractor. He had twenty teams and lots of equipment, and built a great many of the canals on the Gem Project prior to irrigation in that area. Also, in Montana he built grades for railroads and built a spur line at LaGrande, Oregon. When he was no longer able to do that he traded his equipment for a ranch, and farmed until Milton took over in 1934.

"We were married in 1936 and "Granddad" lived with us the remainder of his life. About him I can only say, he was a good and wonderful man, and if there were more men today like him, honest and good, we wouldn't have such chaos in the world. He was seldom ever sick, and just quietly went to sleep -- no suffering or long illness.

"About us: We bought this place about 1940 (from S. M.) It is an eighty acre farm and we have it about all set out to orchard. We have peaches, cherries, prunes and plums. We milk two or three cows, use what milk we want and sell the rest. (Our peaches froze this year!) Our oldest son, Lauren, has completed one year of college here and is now at Oregon State University, working days and going to school nights. Mary Ann married right after graduation from High School. She is very talented in sewing and drawing. Johnny is going to be the big one of the family. He is five feet ten-and-a-half inches tall, and weighs a hundred and seventy-five pounds. He is a sophomore in High School and doesn't get very high grades, but it never bothers him. He has lots of fun - loves to hunt pheasants and deer in

the fall. Susan is a wonderful girl, very sensitive and conscientious. She is a good musician, plays the piano, and gets A grades in school. Our family love outdoor camping.

"My husband Milton is six feet tall, weighs a hundred and fifty-five pounds, and has auburn hair and hazel eyes. He's really a wonderful person - sort of an Abe Lincoln, Will Rogers combination, if you know what I mean. He served on the school board for eight years, and as master of Grange two years. I am five feet, a hundred and thirty-five pounds' brown hair, grey eyes. I don't worry as much as Milt, but try to keep things going.

"Grandad was about five foot four, dark haired, quick tempered and witty. Emma was always on the defensive and seldom thought of the outcome. She was five foot four and weighed one hundred pounds, with very sharp features and sandy hair before graying. After Grandad died she lived in a little house on the place here until her death."

Silas Milton Callaway died on the farm in Nampa, Canyon, Idaho, 1 November 1945. A copy of his official death record says he died of a probable cerebral hemorrhage caused by a fall. He had been a farmer off and on for fifty years, thirty-two of which he had spent in Idaho. He died at 8:00 o'clock p.m. on the day he was eighty years nine months and twenty-five days old. He was the last of the children of Levi Hamilton Callaway and his first wife Mary Frances Van Buren Callaway to depart this life. He was buried in the cemetery at Nampa, 3 November 1945.

His second wife, Emily Louise Doolittle Benton Callaway, who was born 31 May, 1866 in Ithica, Tompkins, New York, was the daughter of _____ and Mary E. Doolittle. "Emma" died 30 January 1954 at Caldwell, Canyon, Idaho and was buried in Nampa beside her husband. Milton and his wife Florence were always most kind to S. M. and Emma Callaway.

18. ELLEN IDA CALLAWAY, born 18 April 1867 in Hebron, Washington, Utah; died 9 May,



William Wallace Crawford



Ella Callaway Crawford



Crawford Children
Jessie standing; seated, left to right:
Kate, Eldon, Zella

1940 in Ogden, Weber, Utah; md. 6 May, 1886 in Logan, Cache, Utah, William Wallace Crawford.

"Ella" Callaway, as the ninth and last child of Levi Hamilton and Mary Frances Callaway was usually called, was two years and two months old, lacking four days, when her mother died. She moved from the small hamlet of Hebron, Utah where she was born, to Panaca, Lincoln, Nevada, with her father's family when she was a little past four.

Her father married again eight months after her mother's death, and her young stepmother, Anna Elizabeth Hall Callaway, raised her. She went to school in Panaca, and in Gunlock, Utah where the family lived for a while after they left Panaca. Ella mostly grew up with her half brothers and sisters, there were seven of them born before she left her father's home to marry. Her own brothers, "Mitt" and "Rawl", and her sister "Jule" lived with the family too, until Ella was twelve or thirteen; but the older ones all left the home before or soon after they moved to Panaca.

About 1884 the Callaway family moved from Gunlock to Orangeville, Emery, Utah. Ella was seventeen then. They lived in a small log house. She went to stay part of that summer with her Aunt and Uncle, Ellen and Joseph Snow, in Manti, Sanpete, Utah. She attended the Fourth of July celebration there, where she first saw a fine looking young man who impressed her a great deal. His name was William Wallace Crawford, and he read "The Declaration of Independence" on the program that day.

When Ella entered school that same fall in Orangeville, she was surprised to find that William Wallace Crawford was her teacher. Mr. Crawford also taught school in Orangeville the year after that, the winter of 1885/86. Whether Ella attended school under him that second year or not we can't say, but he must have seen her often and been keenly interested in her, for as soon as school was out in the spring that year he took her to the Latter Day Saint Temple

in Logan, Cache, Utah and made her his wife. Ella was nineteen and William five-and-a-half years older.

The couple made their first home in Orangeville, where William W. taught another year. During that year he was assisted part of the time by his wife Ella. An early history of Orangeville, in speaking of schools and first teachers in that community, mentions that William Wallace Crawford and Mrs. Crawford were among some of the first teachers there. The couple's first child was born in Orangeville 5 April 1887. But Mary Cecilia, as she was named, died before reaching her first year, 20 February 1888, and was buried in Orangeville. Their next child, Zella, was born in Castle Dale, the county seat of Emery County, Utah, where the Crawfords lived while William served as County Clerk. Two more children, Jessie and Kate, were born later, in Orangeville.

In September 1894 William and Ella Crawford and their family moved to Manti, Sanpete, Utah. Their youngest child and only son, William Elden Crawford, was born there. From an old History of Sanpete and Emery Counties, published about 1898, we obtained a sketch of William Wallace Crawford. From this we quote:

"William W. Crawford, druggist and registered pharmacist, son of John and Cecelia, born in Manti 11 September 1863, was raised on a farm, attended district school at home, spent two winters at B. Y. Academy, Provo, and one year at the Utah University in Salt Lake City. He taught school for one year at Orangeville, Emery County, returned and spent five months at the Utah University again, then taught two more years at Orangeville. He married in Logan, May 26, 1886, Ellen I. Callaway, daughter of Levi H. and Mary of Emery County. They have had five children: Mary C. (deceased), Zella, Jessie, Kate and William E. He was County Clerk of Emery County four years, then taught in Orangeville again, where he opened a drug store, studied pharmacy, and passed a successful examination before the State Board of Pharmacy, August 14, 1894. In September that same year he opened his present store in Manti,

next door to the postoffice; carries general drugs, patent medicines, stationery, perfumes and toilet articles. Is a member of the A.O.U.W. and is present Master Workman of Manti Lodge No. 23; has also been Lodge Financier. Mr. Crawford is one of our solid men, energetic in business, strictly upright, and draws to himself friends in abundance."

In 1922 Mr. and Mrs. Crawford left Manti and moved to Ogden, Weber, Utah. Here Mr. Crawford continued his activities in the drug business, working for a number of druggists, including June Clark and Hugh Riley, and others, until his retirement in 1940.

William W. Crawford was an active member of the Latter Day Saints church. He served in a number of capacities in that organization during his lifetime, including Secretary of the Sunday School and a Counselor and later President of the Young Mens Mutual Improvement Association. At the time of his death he was an Elder in the Priesthood.

Ida Ellen Callaway Crawford too served in various church and community capacities, but her main interests were her home and her family. Her only surviving child, Jessie Crawford Lund writes: "In Manti mother was Secretary of the South Sanpete Stake Relief Society for several years under Elvira Cox. She was also an active member of the Manti Ladies Literary Club, and of Camp A, Daughters of Utah Pioneers. In Ogden she was a member of the L.D.S. Tenth Ward Relief Society. Mother had a very sweet voice, but wasn't a soloist. She was never very robust and was rather a home-body. She was most interested in her home and family and was a very good mother."

On Tuesday May 26, 1936, at the home of their daughter Kate Hougaard in Gooding, Idaho, a family celebration was held in honor of the fiftieth wedding anniversary of William and Ella Crawford. We quote from a news clipping of this Golden Wedding observance:--"Four generations were present for the celebration, the main feature

of which was the six o'clock dinner around a huge table that was beautifully decorated with peonies and an immense wedding cake.

"Of the four generations present there were the wedding couple, Mr. and Mrs. Crawford; four children; six grandchildren, and three great-grandchildren. Those attending were: Mrs. Zella Cox, Mrs. Mildred Cashmore and W. E. Crawford, all of Ogden; Mr. and Mrs. C. A. Lund of Berkeley, California; Mr. and Mrs. Garth Hougaard and daughter, Mr. and Mrs. Ivan Lowry and daughters, and Pat, Jesse, Frank and Kate Hougaard, all of Gooding. "

Ellen Ida Callaway Crawford died at 10:10 p.m. Thursday May 9, 1940 at the family home, 344 Eighth Street in Ogden, Weber, Utah, following a long illness. She was seventy-three years and twenty-one days old. Services were held in Ogden on Saturday May 11, and in Manti, Utah before the burial, Sunday May 12 in the Manti City Cemetery. Her husband, William Wallace Crawford, survived her exactly ten years, three months. He passed away 9 August 1950 at Roy, Weber, Utah, and was buried 12 August in the Manti Cemetery.

ELMER VAN BUREN (5) was the father of three children; one by his first wife, Lydia Van Leuven, and two by his second wife, Intha Ann Jackson (Brunk), as follows:

By first marriage

19. JOHN VAN BUREN, born 13 September 1869 in San Bernardino, San Bernardino, California; died 5 November 1924 in Los Angeles, Los Angeles, California; md. (1) abt. 1892, probably in San Bernardino, Emma Maude Rowell; md. (2) 4 Mar. 1911, in Los Angeles, Mary Agnes Devine.

John Van Buren was the only child of Elmer and Lydia Van Leuven Van Buren. He was of Holland Dutch descent on both his father's and mother's lines. Each of his parents was a child of early Mormon pioneers, who came westward for the sake of their religious beliefs, crossing the plains in covered wagon trains, bringing their families and all their worldly goods with them.



John Van Buren
and three of his four children
Left to right: Irma, Elmer, Thelma



Lola Elaine B.
Loucks



Thelma Van Buren
Benninger
at 26
and her two
daughters



Maude Viola B.
Jackson

His father came to California the latter part of the year 1852 when he was fifteen years of age. His mother was born that same year, enroute to California, in a covered wagon. Both parents settled in the area of San Bernardino, where they met and where they married when his mother was sixteen and his father thirty-one.

John's parents were divorced when he was only a year or so old, and he and his mother went to the home of her people to live. Soon, however, his mother remarried, and John became a member of the family of his stepfather, George Wilson. Here he grew to manhood in the association of his stepbrothers and sisters, the Wilson children, of whom there were five - three boys and two girls. The George Wilson family lived mostly in the California areas of Redlands and San Bernardino.

About 1892, in San Bernardino, John married Emma Maude Rowell, a daughter of David and Constance Martin Rowell. She was born 13 November 1874 in San Bernardino. Her mother, Constance Martin, was born in England and came with her parents, who were converts to the Mormon church, across the plains to Utah and then on to San Bernardino, California, when she was quite young. Hundreds joined this new church in England and emigrated to the west in the middle eighteen hundreds.

John and Maude Van Buren made their first home in San Bernardino, and here is where their four children, Irma Isbella, Lloyd Leslie, and the twins Thelma Claire and Elmer Edwin, were born. Three of the four are living today, Lloyd Leslie Van Buren passed away in 1956. Besides the San Bernardino area, John and his family also lived at one time or another in Bakersfield, Santa Rosa, and Los Angeles, California. While living in Los Angeles, John was employed at the Pacific Electric shops there.

On December 10, 1908, when but thirty-three, Emma Maude Rowell Van Buren passed away in East Highlands, San Bernardino, California. John was left with four children, ages fifteen, fourteen and the twins, nine. But

relatives came to his assistance. One of the twins, Thelma Claire Van Buren Benninger, writes:--"I can't remember too much of my mother but I never knew her to be cross with us children in any way. I lived with my grandmother Rowell after mother passed away; in fact, Elmer and I spent more time with grandma than we did with our folks. Grandmother Rowell's home was burned when I was around ten years old, and all of the family pictures and records were lost in that fire.

"I only saw my father about three times after my mother's death in 1908, until I was in my early twenties, so you see I remember very little about him. His hair was on the dark side and I believe his eyes were grey. As a young man he was fairly good looking and he was always jolly and full of fun."

On March 4, 1911, John Van Buren remarried. His second wife was Mary Agnes Devine. They were married in Los Angeles by Justice of the Peace Frank S. Forbes. Mary A. was twenty-eight and it was her first marriage; John was forty-one. The couple lived in the Los Angeles area and finally contracted to buy a home in the city of Torrence, Los Angeles County, where John was employed as a blacksmith.

On October 18, 1924 John underwent surgery for cancer of the lungs, in the Pacific Hospital in Los Angeles. He did not survive the ordeal. He died 5 November 1924 in the same hospital, a cerebral hemorrhage being the immediate cause of death. He was buried in the Calvary Cemetery. His wife Mary A. was awarded all of his property; including, as stated in the settlement of the estate, "equity in, by contract for purchase by deceased and his wife Mary A. Van Buren, from Pacific Electric Land Company, Lot 16, Block 67, Torrance Tract, as per map recorded in Book 5236, Page 85, in the Records Office of Los Angeles County, California, upon which \$844.41 had been paid at time of death of deceased and \$2,162.09 was still due."

Little else is known by us of the life of

Mary Agnes Devine Van Buren before or after her marriage to John Van Buren, except that she was born in the State of California. Thelma Benninger says of her father's second wife:--"There is very little that I can give you on my stepmother. I never met her until I was around twenty-one or twenty-two, although she and my father were married only a few years after my mother's death. I did hear that she remarried after my father's death, but I never knew when or where that marriage took place nor to whom. She had no children by my father."

Maternal Lineage of John Van Buren:

8. John Van Buren (1869-1924) md. (1892)
Emma Maude Rowell.
7. Lydia Van Leuven (1852-1908) md. (1868)
Elmer Van Buren.
6. Frederick Mathew Van Leuven (1809-1876)
md. (1827) Lydia Draper.
5. John Van Leuven (1776-abt. 1847) md.
Anna Mary Pulver.
4. Benjamin Van Leuven (---) md.
Elizabeth Knickerboker
3. Andries Van Leuven (1705---) md.
Anneka Casterhaut.
2. Pieter Van Leuven (abt. 1675--) md. (abt.
1680) Margariet Wood.
1. Andries Pitera Van Leuven (abt. 1648--)
md. (1674) _____

By 2nd Marriage:

20. EDWIN GARRETT VAN BUREN, born 16 February 1875 in Santa Rosa, Sonoma, California; died 28 March 1927 in Santa Rosa; md. 13 October 1902, in California, Jessie Hannah Pickrell.

Edwin Garrett Van Buren, only son and first child of Elmer and Intha Ann Jackson (Brunk) Van Buren, was born and lived in Sonoma County, California, all of his life, as far as we know. He was named for a younger brother of his father's by the same name, who was born and died in his infancy near Nauvoo, Illinois, during the persecutions of his people who were early members of

the Latter Day Saints church, better known as "Mormons".

Edwin's father crossed the plains with his widowed mother and her family in 1852, from Iowa to Utah, in a covered wagon train. He and his older brother then came directly to San Bernardino, California. Edwin's mother also crossed the plains when about ten years old, having come from Missouri to California in 1853. She was born in Missouri 11 August 1843, the daughter of Zadock and _____ Robinson Jackson. Both his father and mother had been married before.

Edwin G. Van Buren grew up in Santa Rosa, California, with his half brother Jesse Brunk, seven years his senior, and his sister Estella "Stella", five years younger. He attended school there. The family owned their own home in Santa Rosa, although his father was often away working in the mines.

When he was twenty-seven years old "Ed" Van Buren married Jessie Hannah Pickrell, who was not quite twenty-one. The date of marriage was 13 October 1902, and the place probably Sonoma County. They made their home in Jenner, Sonoma, California. Three children were born to the couple there; they also had one stillborn child. Their first child, Marjorie, only lived till she was three; Percy, their first son, died when he was seven. Only one child, Harry Clifford Van Buren, lived to maturity.

Later Edwin G. Van Buren settled in Graton, Sonoma County, and he was living there when his father, Elmer Van Buren, died in 1911. His father stayed with him the last two months preceeding his death, and probably died at his home in Graton. Edwin was a carpenter by trade.

Edwin Garrett Van Buren died 28 March 1929 in the Sonoma County Hospital at Santa Rosa, of acute heart failure. He was buried 30 March 1929 in the Stanley Cemetery in Santa Rosa.

Following her husband's death Jessie Hannah Pickrell married Thomas Karry. She



Harry Clifford Van Buren
 Son of Edwin Van Buren
 Grandson of Elmer Van Buren
 and Intha Jackson Van Buren



Amy, Wife of
 Harry Clifford Van Buren
 and Their Son
 Leslie Clifford



Diana Van Buren
 (Daughter of Donald)
 Third Birthday 1960



Donald Jesse Van Buren and Wife
 Elizabeth Ann Frandson, 1953
 (Son of Harry Clifford)

was born 15 December, 1881 in California, the daughter of James and Melvina Vann Pickrell. One of the sad experiences of her life, besides that of losing her first husband, was the accidental death of her son and last surviving child, Harry Clifford Van Buren. Less than three years following the death of her husband, her son was working on a Model A Ford truck which was blocked up in a garage in Scotia, California, when the jack slipped, causing the truck to fall upon him, crushing his chest and pinning him beneath, causing his death. He was only twenty-five years old, and left a wife and two baby sons, one a year and eleven months, the other only thirty days old.

Jessie Hannah Pickrell Van Buren Karry died at age seventy-five, 12 January 1956, of heart disease following an operation a month previous, in the Humboldt Community Hospital at Rio Dell, California. She was buried 16 January 1956, in the Odd Fellows Cemetery in Hydesville, California. Her second husband, Thomas Karry, her two grandsons, Leslie Clifford and Donald Jesse Van Buren, and two great-grandchildren survived her.

21. ESTELLA "STELLA" VAN BUREN, born abt. 1880 in Santa Rosa, Sonoma, California; died abt. 1925; md. (1) _____ (divorced) md. (2) 2 October 1905 in San Francisco, California, Leslie O. Knotts.

We know little of "Stella" Van Buren, except the information given on a copy of her marriage certificate; no birth or death certificate being available for her in the California archives.

The record of her second marriage, 2nd of October 1905, lists her as being twenty-four years old at that date, and divorced; having been born in Santa Rosa, Sonoma County, with no occupation. Her husband, Leslie O. Knotts, was twenty-six and single at the time of marriage. The record further states that Mr. Knotts was born in Indiana, son of E. Knotts and Leanora Fry, his father having been born in Ohio and his mother, Indiana. He was a resident of California. The couple were

married by the Justice of the Peace in San Francisco.

Jesse Brunk, stepbrother of Estella Van Buren, stated in a letter to William Wallace Crawford 4 Sept. 1930, that "Stella" had "passed away within the last five years, leaving no children." Whether she had descendants who preceeded her in death is unknown by us.

ANDREW CHENEY VAN BUREN (6) and his wife Lovina Emeline Cox, were the parents of seven children, as follows:

22. LOVINA LORETTA VAN BUREN, born 25 Oct. 1867 in Manti, Sanpete, Utah; died 21 June 1938 in Orangeville, Emery, Utah; md. 20 Nov. 1889 in Manti, Thomas Fullmer.

Loretta was born in a log house on the corner of Fourth North and Main Street in Manti, during the height of the Black Hawk Indian war hostilities, in which her father took a very prominent part as Indian fighter, Guard, and Minute Man.

She attended school in Manti; first in a private home and later in one of the two substantial one-room rock school buildings which were erected about 1865. The one for the North Ward, which she must have attended, was closest to her home, occupying the northwest corner of the Court House block. It was here in these early school houses that one settler, George Crawford, who attended there, recalls, -- "A bunch of switches were kept in one corner of the school room." School was also held in the upper rooms of the Court House, Council House and City Hall in early Manti days. McGuffy's Readers were used, a five-book series, and the students were promoted from one to the other as fast as they could master them. Arithmetic was taught and some geography. Spelling was an important subject. Penmanship was also stressed. For this each pupil had a blank copy-book on each page of which a sentence, almost perfect in form as print, was written by the teacher and carefully copied by each student.

Loretta must have been an apt pupil, for

soon after the Van Buren family moved to Orangeville, Emery, Utah, March, 1884, when she was five months past her sixteenth year, she became Orangeville's first school teacher. The school she taught was housed in a one-room log house.

The following history of Loretta Van Buren and her husband was written by their oldest son, Thomas Darrell Fullmer:

"At the age of twenty-two she married Thomas Fulmer in the Manti L. D. S. Temple, 20 November 1889. The couple became known then as Tom and Rettie Fullmer, but I will call them father and mother.

"Father owned a shingle mill in a canyon known as "Bacon Rind". The road which led to it was long, rough and dangerous; but mother would go and spend much of the summer each year in the mountains she loved so very much. Father also owned a piece of farm land near the town of Orangeville; so he farmed and worked in the canyon. He was always known to be a very hard working man.

"The couple's first child, Thomas Darrell Fulmer, was born in Orangeville 5 Oct. 1890. Four other children were born in the next seven years in Orangeville: Clinton Morley, Verona Geneva, and the twins Chester G. and Jessie. Jessie died when nine days old.

"In the spring of 1899 Father and Mother sold out and moved to Idaho. Stopping first on Era Flat, but being unable to secure water there, they moved on up the valley to Huston in Custer County, where their sixth child, Glen Van, was born. Then they bought a piece of farm land near there and moved onto it and prospered very nicely for several years. The place where their farm was, was called Leslie, in Custer county, and it was here that Mother gave birth to her seventh and eighth children, two daughters born two years apart, Lauretta and Ora May. Ora May lived only two days.

"There was no branch of the L. D. S. church in Idaho where the folks lived - no Sunday School,

Primary or other religious and social advantages. Mother felt that her children should be learning more of religion as they were growing up, so they decided to spend the next winter back in Orangeville. The trip was made in a two seated, black topped buggy and a covered wagon, late in the month of November 1905.

"When spring came, Father went back to Idaho on the train and mother and the family stayed in Orangeville. Father had bought two city lots in Orangeville, and built a small house on one for them to live in. It was here during the early summer of that year that Mother gave birth to her ninth child, Lindon J. Fullmer, who died when two days old.

"Sometime in the month of August that year, 1906, Father sold the farm and his share of a sawmill in Idaho and came back to Orangeville to live. This was quite a shock to Mother, as she thought they should have held on to the Idaho farm and worked out some other plan to get along.

"Frank G. Fullmer, the tenth child, came along in the fall of 1907. The next spring Clinton Morley, their second child, age then fifteen, became ill. Mother nursed him for one year and nine months, but he did not get well. He died just two months after he was seventeen. Losing him was a sad experience for the folks, as Clinton had been such a healthy boy, full of fun and very gifted in music; he had made friends with all he met.

"In July 1911 Inez was born, she was the last child born to Father and Mother, making eleven in all. But "the Lord giveth and the Lord taketh away," for less than three years after this, April 1914, Lauretta, their seventh born, died at age twelve. One day, when she was leaving the school grounds, she was accidentally hit on the head by a baseball and never recovered from the shock.

"Father, Thomas Fullmer, was born 11 January 1865 in Springville, Utah, the son of John Solomon and Sarah Ann Stevenson Fullmer. During the intervening years after he sold the

Idaho farm he worked away from home much of the time to support the family. The winter of 1925/26 he became very ill, and died at home in Orangeville 24 February 1926. He was buried in the City Cemetery there.

"Mother was left a widow, with a large family and a mortgage on her hands. This she laboriously paid off within a few years, with the help of those who remained at home. After Father died, she made a resolution that from then on the family would pay their tithing to the church first of all, mortgage or no mortgage. She afterwards bore her testimony to the fact that in so doing she had been able to pay off the mortgage more easily. The Stake President heard her make that statement, and asked her to bear that same testimony in Stake Conference.

"When the church started Religion Classes in Orangeville, Mother was called to teach a class of boys, and taught it for many years. She also taught in the Primary and held positions of responsibility in the Relief Society and the adult class in Sunday School. When the Genealogical Society was first organized in Orangeville and Father was sustained as its chairman, Mother became very active in this work and remained so for the rest of her life.

"To attend her numerous meetings and classes when we lived on the farm, she often drove a one-horse buggy into town, a distance of five miles. She met with several accidents on various of these occasions, resulting in her getting some ribs broken several times.

"When Grandmother Van Buren became ill Mother nursed her for more than two years preceding her death, 18 November 1935. So many things happened in her life that would have discouraged most people, but Mother set an example of courage and fortitude and faith hard to equal, and just kep right on working and serving through it all.

"Mother, Lovina Loretta Van Buren Fullmer, went to her rest on June 21, 1938 in Orangeville and was buried there. Truly, she was a noble

woman. She has left her family wonderful memories to cherish. We should be grateful for her life of intelligent, high-minded and gracious service to us and humanity. I have recorded only that part of her life which I was old enough to observe and remember."

23. ARTHUR ANDREW VAN BUREN, born 13 November 1869 in Manti, Sanpete, Utah; died 28 June 1957 in Orangeville, Emery, Utah; md 13 Dec. 1894 in Manti, Ida Caroline Taylor.

Arthur A. was born the year the first train came to Utah, in a log house on the southwest corner of Fourth North and Main Street. He was the second child and first son of early Mormon pioneers Andrew Cheney and Lovina Emeline Cox Van Buren. The Black Hawk Indian war, in which his father took a prominent part, had just come to a close.

Arthur used to herd cows behind Temple Hill as a boy. There was a spring of water there which at that time was very small, but which has increased in size and volume, over the years, until it is now adequate to supply all the needed water for the Manti Temple, both on the inside and for the beautiful grounds without.

He long remembered when ground was broken for the beginning of the magnificent Manti Temple. The site was only about three blocks from the Van Buren home. Arthur was seven years and five months old that very day, 25 April 1877. The event is recorded in the "History of Manti" by M. S. Farnsworth, as follows:

"At 8:00 o'clock a.m., about one hundred of the people of Manti assembled upon the temple site, and all kneeling down, Bishop John B. Maiben offered prayer. Patriarch Gardner Snow then pronounced a benediction upon the labors, and the work of excavation commenced. The ground was broken in the following order: 1. John B. Maiben; 2. Gardner Snow, etc., etc."

Arthur also remembered to his dying day the great ceremony two years after that - 14 April



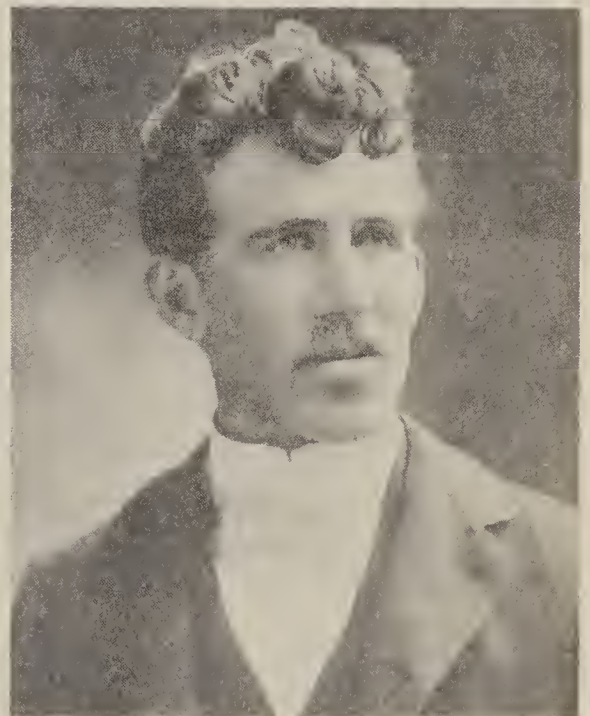
Andrew C. Van Buren



Lovina Emeline Cox
Van Buren



Arthur Van Buren and Wife Ida



Chester Van Buren



Thomas Fullmer



Loretta Van Buren
Fullmer

1879 - when the cornerstones for the huge edifice were laid. We quote of this occasion from Farnsworth:

"Monday, April 14, 1879, was the day fixed upon for laying the corner stones of the Manti temple. The general authorities from Salt Lake City left Salt Lake on Friday the 11th and proceeded by train and team to Nephi where they held meetings with the Saints and stayed overnight, holding meetings in other populous northern Sanpete towns the next day, and attending meetings in Manti Sunday and Monday. Presidents John Taylor, Lorenzo Snow, Brigham Young Jr., Joseph F. Smith, etc., led the group. At 11:00 a.m. Monday (Col.) Warren S. Snow proceeded to form the procession from the Tabernacle to the Temple site in the following order...."

Nearly the whole town of Manti, and many from the nearby towns, turned out for that event. The long procession of dignitaries in their proper order of authority, and the band, marched past the Van Buren home going northward to the Temple site, where they witnessed the laying of the four cornerstones with much solemnity. Arthur's grandfather, Frederick Walter Cox, laid the northwest stone; John Taylor laid the southeast; Edward Hunter put the southwest one in place, and H. S. Eldredge took care of the one for the northeast corner.

Young Arthur watched the progress of the immense structure on the hill with intense interest from day to day. He spent much time observing the workmen at their labors. M. S. Farnsworth notes the wages of laborers on the Manti temple as follows:

| | | | | |
|-----------------------------------|---------------------|---------|--|--|
| "Common laborers | \$ 1. 25 to \$2. 00 | per day | | |
| Men with teams | 2. 50 to 3. 00 | " " | | |
| Quarrymen | 2. 00 to 3. 00 | " " | | |
| Stone masons | 2. 50 to 3. 50 | " " | | |
| Carpenters | 2. 50 to 3. 50 | " " | | |
| Edward L. Parry (master mason) | 5. 00 | " " | | |
| Warren S. Snow (master quarryman) | 3. 75 | " " | | |
| W. L. Christensen | | | | |
| (master quarryman) | 3. 75 | " " | | |

"Labor tithing and offerings were deducted from all wages paid to these men."

Arthur and his people did not live in Manti to see the finish and dedication of the Temple there. His father, Andrew C. Van Buren, answered the call of the church leaders to help build up Emery County four years before that took place. In March 1884, Arthur's family moved southeast to Orangeville, Emery, Utah, and homesteaded a farm just south of that settlement, near what was called the "Blue Ridge". Here, in the side of that hill of blue clay, they built a dugout which became their temporary home for the next two years. Farming and gardening in the sticky soil there was next to impossible; they soon commenced to plan for the building of a home in town, where soil conditions were better.

Arthur and his father and brothers got out the lumber from the mountains for their new home. They made the shingles and lath in their own mill, and did much of the other work required. The Van Buren family moved into their new town house the spring of 1886, following the birth of the seventh and last child of the family, Clyde Vernon. Arthur's mother was an excellent gardener, having what is often called today "a green thumb", and she loved gardening. She soon had their place growing with lawn, trees, flowers and vegetables.

Arthur fell in love with a pretty black-eyed girl named Ida Caroline Taylor. It was quite understandable, when he began to consider marriage, that he should choose the beautiful Manti Temple as the place he most desired to go for that important ceremony. Mrs. Elden Taylor Van Buren, daughter-in-law of Arthur and Ida, tells the following story of their marriage and early life together:

"The couple left Orangeville on 9 December 1894 to go to Manti, traveling with a wagon and team. Two or three other couples went with them, all to be married at the same time. It was cold and there was lots of snow. It took them four days to reach Manti. When they arrived they went to Ida's grandmother Tatton's home, where they

were made welcome and treated kindly.

"Early in the morning of December 13, 1894, they went to the Manti Temple to be married. Emily Patton, Cordelia Colista Morley Cox, Ester Anderson, Emerett Clark, and other relatives and friends were there to witness the ceremony which was performed for time and eternity by the President of the Temple, John D. H. McAllister. After their marriage they were invited to Jim and Louisa Tatton's home for dinner. There were many relatives and friends to greet them. The table was beautifully set with delicious food and a lovely wedding cake. It was a wonderful experience for these newlyweds. They remained in Manti visiting for two more days before returning home to Orangeville.

"Their trip home took three days; they traveled by way of Salina canyon. When they got home they gave a wedding dance in the Social Hall; the whole town was invited.

"The couple lived with Ida's folks for three weeks until they could finish a little log room, located on the bank of the canal just east of Arthur's parents' home, who gave them the ground there to build it on. They made what furniture they could for their small home, and they made their rugs, carpet and curtains. They moved into it in January. They had a team, a wagon, one cow, one pig, six hens - and five dollars in cash. They felt very prosperous and happy. In this modest little home their first child was born.

"In the spring Arthur went shearing sheep, and in the summer he went to the sawmill to get lumber for a larger home. Work on the new home went on as time and money afforded. In his spare time he made the brick, shingles, and some furniture for it. When they had the roof on and one room finished they moved in, and here their second child was born. A new child came to their home almost every two years until they had nine: Blanch, Lloyd, Vernon, Eldon, Louise, Mildred, Clark, Fadelma, and Fred.

"Little Fadelma met with a tragic death when she was just five. She had been to the store

and had some walnuts, and somehow got a shell lodged in her throat. Everything folks tried to do for her was in vain.

"The whole family would move to the mountains in the summer, where the shingle mill was. They would take their cows, chickens and pigs up too, going back and forth to care for their garden in town. Arthur was a stern but thorough teacher. His boys learned to do many things and do them well - they worked right along with him in his various activities, such as farming, lumbering, bridge building, road making, canal work, shingle making, etc. When Lloyd was thirteen, Vernon eleven, and Eldon nine, they each had a team and wagon of their own. Eldon had to haul a little wooden box around in his wagon to stand on in order to reach to hitch up his team. They traveled over roads in most places just wide enough for one wagon, often just barely hanging on the side of mountains. In some places, if they met another wagon, they would have to stop and take off their wagon wheels for the other to pass.

"Their oldest daughter, Blanch, died just three years after her marriage, when she was twenty-five, at the time their second son, Vernon, was serving a mission for the church in the Northwestern States, 1919-1921. Later, Vernon died when he was just past thirty, leaving a widow and two small children, with a third being born after his death."

Like his father, Arthur Van Buren worked hard for the betterment of the church and the community; in fact, he was associated with his father in numbers of projects. He owned shares in the grist mill. He donated lumber for many of the early building projects in Orangeville, including the Social Hall. He owned one of the largest shares in that hall, and donated his part to the church when Henry Reid became bishop. When the Relief Society building was erected Arthur gave twenty thousand shingles for his family's donation. Of the two shingle mills in Joe's Valley, one was owned and operated by Arthur A. Van Buren. He and his boys started the bridge that crosses the river near Orangeville. About

1910 the first steam threshing machine was bought by a company of thirty stockholders, for the sum of \$3,600. A. A. Van Buren and Charley Jensen were directors, and A. G. Jewkes Jr. was secretary and treasurer. Arthur served as Mayor of Orangeville for two years, without remuneration.

Arthur moved his family to Wattis, Carbon, Utah in 1924. He was employed laying track in the coal mine there. In February 1926 his wife Ida became very ill with a ruptured appendix. She was rushed to the L. D. S. hospital in Salt Lake City, where she remained for a month. The couple returned to Orangeville to live in 1929.

They were both very active in the organizations of the church, in both Wattis and Orangeville. As Arthur aged he still remained active in many capacities as long as he could get around. It is said that he was still milking a cow when he was eighty-five, and would occasionally walk to his farm, which was about a mile from town. He often talked of the olden days when he was a boy watching the building of the great L. D. S. Temple there. It is interesting to note here that his son Eldon is at this time one of the head gardeners in charge of the beautiful grounds of the Manti Temple.

Arthur Andrew Van Buren died at his home in Orangeville 28 June 1957, at eighty-seven and a half years. He was buried in the City Cemetery there.

His wife, Ida Caroline Taylor, daughter of Joseph Hyrum and Martha Ann Tatton Taylor, was born in Manti, Sanpete, Utah 28 September 1873. The following history of her was written by her daughter-in-law, Mrs. Elden T. Van Buren:

" . . . She was born in a two story rock house which was later called the "Patton Home." About the first thing she remembered was her father coming home one Christmas bringing her a big wax doll, the first she had ever seen. Her father was engaged in freighting produce to mining camps in southern Utah and Nevada.

"When Ida first started school she contracted

scarlet fever and had to quit. She didn't go again that winter.

"Her family moved from the Patton Home to a house north of Manti for awhile, and then they were called to help settle Emery County, so they sold that house and moved back into Manti for another winter.

"Ida's father Joseph, and his brother George Taylor, went to Emery County the winter of 1879 to work on canals and secure their homesteads. On the way they got their wagons stuck in a snow-drift and it took six days to get them out.

"In 1880 the two Taylor families moved from Manti to Emery County. They had three wagons, two oxen and two teams. Joseph had three children at that time - Ida, William, and John. They left what furniture they could. It took them six days to reach their destination. On arriving near Orangeville they made camp on the bank of the creek. Joseph made a bowery for shelter and they slept in the wagon boxes. The men got logs from the mountains to build a house, and after one log house was finished both families lived in it until they could get out enough logs to build another. The two Taylor families lived in these two log houses for several years. An additional room was finally added to the Joseph H. Taylor house, and the floor was made of white and red cedar. The family members took a lot of pride in polishing that floor.

"Each fall Ida's people would return to Manti, where they would dry and can fruit for the next winter's use. Her father owned a threshing machine and he would run it in Manti and thereby earn their winter's flour and wheat, threshing on shares.

"Ida remembers her grandfather Tatton taking her to the shoemakers in Manti, when she was small, to get her measured for shoes. She would have two pairs at a time, one for everyday and one for Sunday. They would buy yards and yards of material from which to make their clothing.

"They only went to school a month or two each winter in those early days. The year Ida was eight she decided to stay in Manti at her grandparents' and go to school that winter. But she got so homesick she just couldn't stay, so they had to take her home to Orangeville.

"Ida learned to knit from her father when she was six years old. Later she learned to sew and crochet. She learned to make hats for men, women and children from the straw she gathered and prepared each fall. She has done much hand work over the years.

"She did much church work after she was married and held many positions in the various organizations.

"Ida caroline Taylor Van Buren is still living, but she has spent her declining years in a wheelchair. She hasn't walked for nearly thirteen years. She will be eighty-nine years old the 28th of this September, and is still very alert.

24. VERONA GENEVA VAN BUREN was born 31 October 1872 in Manti, Sanpete, Utah. She was the third child of Andrew Cheney and Lovina Emeline Cox Van Buren. She died on the farm near Orangeville, Emery, Utah the winter following her family's move to that settlement, when she was twelve years two months and seven days old, 28 December 1884. She was buried in Orangeville.
25. CHESTER GRANDVILLE VAN BUREN, born 15 March 1875 in Manti, Sanpete, Utah; died 16 Dec. 1928 in Chicago, Cook, Illinois; md. 25 June 1922 in Chicago, Verena Buckmiller (Keyes).

For some information on the activities of Chester G. Van Buren, fourth child of Andrew Cheney and Lovina Emeline Cox Van Buren, we turn to a brief history of him printed in the Brigham Young University student newspaper, "The Y News," of Jan. 8, 1929. It was written by Vasco M. Tanner, as follows:

"How many students, as they pass from

Room "D" into College Hall, have asked the question, 'Who prepared these interesting group studies of the animal and plant life of the Magdalena River region of South America?' How many stop and take a journey mentally through the Magdalena Region? These groups are educational and possess the personal touch of one of the University's noted alumni, Chester G. Van Buren, who died in Chicago Dec. 16, 1928. Mr. Van Buren was born in Manti, Utah March 15, 1875." (He spent his boyhood and attended school in Manti and Orangeville, Utah.) "He entered the B. Y. Academy in 1893 and was connected with that institution as student and teacher until 1909. In 1900 he was appointed naturalist of President Benjamin Cluff's South American Expedition. When this party reached Mexico it was disbanded and all returned home but Mr. Van Buren, who continued on to Columbia of South America. Here he collected until the autumn of 1903, when he returned home by way of New York City, where he stopped to spend weeks studying his collection. This collection consists of many rare and valuable birds, 1200 of them; many snakes and mammals, thousands of insects, plant specimens and a collection of Indian pottery that is the equal of any South American collection to be found in this region. This great collection must now be preserved. Mr. Van Buren's enthusiasm and hard work, coupled with that of the late Prof. Edwin Smart and Mr. George Talmadge, a student assistant, soon made the museum a reality. When Mr. Van Buren's day of teaching was finished he would retire to his museum and work until midnight, mounting and arranging the specimens. By 1907 the museum that was in room 320-E, now the Zoology laboratory, was completed. It was then the most instructive and interesting natural history museum in Utah. In 1909 Mr. Van Buren left the institution and went to Chicago to handle the manufacturing of his invention, the Van Buren loose-leaf holder. Conditions in 1912 at the University demanded the use of the museum room, and the exhibits were then scattered throughout the various buildings of the institution."

Frederick Cheney Van Buren, a younger brother of Chester G., tells more of the expedition

of 1900:

"The B. Y. A. Expedition left the Provo school on Apr. 17, 1900, and traveled overland through Utah and Arizona on horses the members took from home. With their supplies in a large "prairie schooner" wagon they reached Nogales on the border about 9 a.m. July 14. Here they learned that they would be required to pay \$2,369 customs. President Harvey Cluff sent word to the L. D. S. Church authorities, and they refused to pay the bill. Word reached their camp that some of the authorities were on their way to settle the problem, and while they were waiting for a solution, one of the members of the party, Gordon S. Beckstead, received word that his wife was dangerously ill and returned home.

"On Aug. 12, 1900 President Joseph F. Smith and his wife, President Seymore B. Young and Pres. Anthony W. Ivins arrived at the camp. Pres. Ivins had come from Chihuahua, Mexico. After reviewing the shortcomings of the expedition it was disbanded by the brethren and the members were informed that if any further efforts were made they would be the sole responsibility of the B. Y. A.

"President Cluff was determined to go on, and it was decided to reduce the number of participants. The original personnel of the exploring company at the time was Lafayette Reese, Parley Nelson, Asi Kienke, Christian Olsen, Chester Van Buren, Brigham T. Higgs Jr., Walter M. Wolf, Gordon Beckstead, Walter J. Tolton, Joseph B. Adams, Heber Magleby, Benjamin Cluff Jr., John Fairbanks, Warren Shepherd, William Hughes, Eugene Roberts, Royal Wooley, Henry Giles, and Mosher Pack.

"President Cluff was given the right to select those he wished to go. He selected Fairbanks, Tolton, Kienke, Wolf and Adams, with Chester G. Van Buren as Mr. Wolf's assistant. Considerable feeling was caused at this turn of events, but the choice was final - the others were to return home.

"The horses and wagons were sold and

mules and burrows bought to replace them. Customs were reduced about two-thirds, and the camp broke up and all went their way. Those chosen to continue the expedition went on into Mexico.

"Most of the trip through Mexico was supported by hunting, fishing and whatever could be gathered from the trail. Some of the members were plagued with much sickness. On Dec. 25, they celebrated by each giving the others a dollar for Christmas. On January 12, 1901 they arrived in Mexico City. On March 29, they were ready to cross the border into Guatamala and in contrast to the month they had spent passing customs into Mexico it took them only five minutes to pass from Mexico into Guatamala.

"They had constant trouble with pack and riding animals, and change of climate and food caused them much sickness; they were all infected with malaria. To make matters worse, when their shoes got badly worn insects stung their feet and toes and laid their eggs in them. At one time Chester dug nineteen nests of eggs from his feet. Joseph Adams, while inspecting what he thought were three boils on his legs and thigh, discovered that they were embedded grub worms three-fourths inches long.

"Various ruins were visited but the business of uncovering them was too big a task for the few present. A great many kinds of birds were collected and preserved.

"On April 12th the group was divided. Some were to cross the Isthmus of Panama, go up the Magdalena River to Medellin by ship and establish headquarters for collecting there in Colombia; others were to go up the west coast of Chili to Valpariso and work from there. The trip, planned for three years, was by that time a third gone; the time for the next two years was to be spent working in these two centers.

"At this time the nations of South America were cursed by internal revolution, and members of the expedition had to fight for existance between the two factions. This was an uncertain environment.

The revolution was so bad that most money sent by mail, and also letters thought to contain anything of value, were almost always stolen. Even in the City of Medellin, where Chester was laboring, with a population of sixty-five thousand, mail at best was only bi-weekly and often didn't come through at all.

"By December 12th of that year Mr. Tolton, Chester's companion, had become discouraged and left for home. One by one all the other members of the group became disheartened and left their assigned locations - all except Chester Van Buren. Because of the revolution in Colombia, information sent to him by the others in Chili telling him of their plans to leave the project were intercepted. He was not aware of the fact that he had been left alone until word of his plight finally got through to him from home long after."

Chester Van Buren kept a journal of his experiences from which he made a report in "The White and Blue" of March 5, 1908. His account of his capture of the monkeys included in one of the large glassed-in exhibits at B. Y. U. is so vivid we wish to reproduce part of it here, as follows:

". . . After following the side of the mountain for a little way the trail led rapidly downward to the more level pasture lands below. Passing a group of mango trees, and a guayabal in which there were a number of houses, I entered the forest. It seemed to be deserted by everything except great numbers of spiders, whose webs blocked the way. The spiders were nearly an inch long and often measured five inches or more between the tips of the extended legs.

"About ten o'clock I came upon a clearing and found a young negro and his wife living in a small house alone. They received me kindly, gave me some breakfast, and directed me on my way. I did not succeed in getting anything worthwhile until late in the afternoon. While crossing a creek I was fortunate enough to shoot a small eagle. It was now growing late and I thought of going home, but while crossing a clearing I heard a noise which I thought was the bellowing of a bull,

until I remembered that cattle in those parts do not frequent the forest. I then remembered that my host of the morning had said that when he first heard the bellowing of monkeys he had imagined it to be the squealing of pigs. But the sound I heard was not produced by pigs, or bulls, nor boys, nor anything else I had ever heard; and so I concluded it came from monkeys. I beat my way over fallen trees toward the part of the forest which resounded with the noise, and there I became entangled in a thorny bamboo thicket. Having struggled through, I came suddenly upon a native who was also in search of monkeys. He said they were very wild and that he had been following them for hours, but could not get a shot. He tried to dissuade me from the chase, saying that I could not get through. He was right, from his standpoint; for he was barefooted, with only a thin shirt and pair of cotton trousers. But I had worked hard and was determined to try. It was growing dark and I had no time to wait. The animals seemed to be out of reach. Once I saw one just for a moment running up a bamboo tree. It appeared to be about as large as a medium sized dog, but the body was smaller and more graceful. The face, breast and front of the body was white, the rest black.

"It was soon too dark to follow further. The eagle I had been carrying appeared to be a torn bunch of feathers. Both of my pantaloons legs were bursted and torn across and one shoe had been snagged and ripped open. I knew that I was in the forest, but where I could not say. The small branches and vines were already invisible, the great tree trunks and the twisted masses of vegetation were fast losing their outlines and everything began to blend into impenetrable darkness. After struggling awhile through the blackened jungle I came, fortunately, to a small creek. Its bed was full of boulders, masses of vines and fallen trees, but a little light filtered through showing the course of the water, and I waded down with the stream. But oh, those horrible spiders! When the way was free from vines and bushes their webs choked it up. The awful animals seemed always at just the right height to catch me in the face where, clinging and crawling, they made things -

to put it mildly - very unpleasant! After numerous slips, falls, rolls and bumps I reached the open pasture land and sank upon the refreshing sod exhausted, hot almost to suffocation with spider webs covering my face and hands like a mask and gloves.

"It had been dark some time when I reached the ranchito where I had taken breakfast. Manuel and Rosa helped me to pick off the spiders' webs with which I was literally covered. Manuel gave me a pair of clean new pantaloons and Rosa prepared dinner, and they gave me a bed. During the night I imagined that something was crawling over my face and hands, and suspected that my nerves were playing tricks on me because of the spiders. In the morning, however, numerous fragments of a species of small white ants showed that I had been the object of a visit from them during the night.

"Having taken desayuno (breakfast) I struck the forest trail once more, and soon caught scent of the monkeys, or "micos" as my new-found friends called them. They seemed to be approaching me, and I crouched down to wait for them, but it was to no avail; they had become aware of my presence and moved away, calling continually to each other in that peculiar subdued bellow. Their tricks and habits being quite unknown to me I could not expect to catch them by stratagem; there was only one thing to do - follow them. This was laborious. The micos were far superior to me in comparative strength and activity, but their climbing and leaping exhausted more energy. An hour passed and I got only an occasional glimpse of them; but then we reached a half open trail. This was my opportunity. The machete went into its sheath. I rushed forward, compelled to a stooping position by the overhanging brush. Everything was silent; had I missed them? A moment later the branches behind began swaying; there was a scrambling and screaming. I ran back but the place was like a pen. They were near - very near. I could hear but not see them.

"Finally, through an opening in the vines, I saw one run out on a limb and leap into the air - a

leap of twenty-five feet - and he was out of sight and reach. The chase now became hotter; the machete was used less and animal force more. Clothing and shoes suffered severely. The pursued animals called less frequently and I was guided by the rustling of branches. Suddenly the tree tops ahead of me seemed to open. A mico ran out on a long horizontal branch and leaped to another, and there was another behind him - the branches were waving. It was a long range for a shotgun, but I determined to chance it; I was too near exhausted to use the rifle. The animal was plainly fatigued, and at the crack of the gun lost its hold, wheeled over, and fell to another treetop below. I reached the spot but the game had flown. A hundred and fifty yards away it had mounted the upper limbs of a forest giant. It was but the work of a few moments to make seventy-five yards, and a second shot. Again the animal reeled, fell from the dizzy height, and struck the ground with a dull thud. The fall was enough to kill it.

"I leisurely approached the spot. From the soft mass of brown and black peered an odd little face, with sparkling eyes and a droll expression about the mouth. It seemed unaccountably small, but I soon found that it belonged to a baby mico which, uninjured, still clung persistently to the neck of its dying mother. I turned my eyes from the pitiful sight and a moment later they were searching the tree tops where they at length rested upon a figure resting in the fork of an overhanging branch. At the crack of the gun he swang upward and landed in a clump of hanging vines above. Another shot followed, but he remained fixed with seventy feet separating him from terra firma.

"Stripping superfluous clothing and leaving only my machete hanging at the belt I began to ascend a tree. The trunk was devoid of limbs, but a mass of vines and moss hung about it like a net. The ascent was less difficult than I had anticipated. Once among the branches, by means of a pole, I easily dislodged the inanimate body and climbed down - a feat which, because of the troublesome meshes of looping vines, I found most conveniently performed head first.

"I returned to the ranchito. The miquoto (little mico) found a willing nurse in Rosa, but for a long time refused to be comforted. After dinner I tied up the skins of the two micos, put the little mico in my pocket, presented my entertainers with a ten "peso" bill, and started for La Cabana. My landlady appropriated the flesh of the micos for the making of "zancockes", notwithstanding a local tradition to the effect that the micos were descended from the negro slaves of white masters, both of whom - masters and slaves - were anciently changed to monos and micos respectively, when they fled to the forest for protection against the Indians. The natives say, 'He who eats the flesh of micos eats the flesh of negroes, and he who eats the flesh of monos eats Christians.' Prof. Darwin probably would insist on a reversal of the tradition."

We continue Chester G. Van Buren's story from his brother Frederick Cheney's history of him:

"Alone he labored on through 1902 and till the fall of 1903 when he finally returned to the United States. On his return to Provo he was given a position teaching Spanish and Biology at the Brigham Young Academy (the name was changed to Brigham Young University in 1904). Chester was a great student and scholar and devoted to his Alma Mater; but he was sorely disappointed because those in charge at the University did so little with the thousands of specimens he had collected, which came so near to costing him his life on many occasions."

Chester Grandville Van Buren married 25 June 1922 in Chicago, Cook, Illinois, Alice Verena Buckmiller (Keyes) widow of Willard Harrison Keyes, whom she had married 9 Oct. 1912, in Logan, Cache, Utah. She had three children by her first husband, Vernon, Kathryn and Caroline Keyes. She was born 3 Apr. 1891 in Providence, Cache, Utah, daughter of Emil Joseph Stephan and Caroline Alice Grimm Buckmiller. Following Chester's death in Chicago 15 Dec. 1928 and subsequent burial in Orangeville, Emery, Utah, she sold their business in Chicago

to his brother Clyde. On 19 Dec. 1950 she married Harry Wintch, and at present is residing in Salt Lake City, Utah. She had no children by Chester Van Buren. Verena is a very talented individual; among other things she paints and plays the violin. Her father was Professor of art, music and languages in Weber College when he was young.

26. KATE LEONE VAN BUREN, born 6 Dec. 1880 in Manti, Sanpete, Utah; md. 15 Nov. 1899 in Manti, Charles Willard Killian; living in Ogden, Weber, Utah, 1962.

Kate was the fifth child of Andrew Cheney and Lovina Emeline Cox Van Buren, and the eldest of their three who are still living. When she was three months past three her parents moved to a farm a mile south of Orangeville, Emery, Utah, and built a dug-out-house in the side of the Blue Ridge for their family to live in. Two years later they moved into a new house which her father and older brothers built in Orangeville proper. She attended school and grew to womanhood in that area, and when nearly nineteen married Charles Willard Killian, nearly twenty-four; their birthdays being the same month and day, December 6th. They were married in the Manti Temple.

Kate and Charles Killian lived in Orangeville until after their first two children, Van C. and Fern, were born, then moved to Riverside, Bingham, Idaho (1903). This they made their home for over seven years. Four more children were born to them there, - Lina, Clem, Gale, and Winn A. Their fifth child, Gale, died when two and a half years old and was buried in Idaho.

The family moved back to Utah in 1911/12 and settled in Duchesne County, living first at Ioka and later Roosevelt. Five more children were born to the Killians in Duchesne County - Loss J., Roche O., Treva, Clyde G., and Cal W., making eleven in all. Ten are living.

In the fall of 1841, after most of their ten children had married, Kate and Charles moved to Ogden, Weber, Utah. Here, nearly eight years

later, 7 June 1949, Charles died of cancer and was buried in Ogden.

Charles Willard Killian was a farmer and interested in agriculture all his adult life; during which time he served as chairman of various agricultural committees, and was a real asset in his chosen field. He was born 6 Dec. 1875 in Glenwood, Sevier, Utah, the son of James Lyman and Rachel Powell Killian. He was very active in the L. D. S. church, and also in the social affairs of the communities in which he lived. He died at the age of seventy-three years five months, and was survived by his wife, ten children, twenty-two grandchildren and one great-grandchild.

Kate Leone Van Buren Killian's daughter, Lina Killian Pack, has contributed a resume of her mother's activities over the years, which we are happy to include:

"The Busy Life of Kate Killian"

"In her childhood days she herded cows and pigs. As she grew a little older she bunched shingles, stacked lumber, and helped skid logs at her father's sawmill. She helped harvest the hay and grain. In her teens she clerked in stores. She worked as a practical nurse in both homes and hospitals, and was very instrumental in getting the hospital in Roosevelt, Utah. She has knit hundreds of booties for babies, including her own children, grandchildren and great-grandchildren, and she has sold some.

"Her work in the church has consisted of her being secretary of the Primary, counselor in the Relief Society two different times, president of the Ward Relief Society, and president of Roosevelt Stake Relief Society from May 1932 to September 1941.

"At the age of eighty-one she still attends Sunday School, Sacrament meeting, Mutual, and is active in Relief Society and doing temple work. She still knits, crochets, quilts, and makes rugs and fancy pillows. She keeps house for herself and a son."

27. FREDERICK CHENEY VAN BUREN, born 26 Sept. 1883 in Manti, Sanpete, Utah; md. 14 June 1905 in Manti, Celia Jane Pendleton; living in Parowan, Iron, Utah, 1962.

F. C. or "Chene" Van Buren, as he is affectionately called by most of his numerous friends and relatives, was the sixth child born to pioneers Andrew Cheney and Lovina Emeline Cox Van Buren. He was named for his two grandfathers, Cheney Garrett Van Buren and Frederick Walter Cox. He is living today and is extremely active for his seventy-nine years. Although he claims he has "gone to seed", he is still a vital force in church, social and community activities of that town and the surrounding area. In fact, he ran for Mayor of Parowan last year, but was defeated because, as he says, "there were too many Republicans there." Had it not been for his help this book could never have become a reality. He has written his own story, which follows:

"An account of my life will probably make commonplace reading for friends and relatives, but it is interesting to me because I have lived through seventy-nine years of the most remarkable time of human history so far.

"I remember as a small child being held up to the west window of our glorified dug-out home on the Blue Ridge during a heavy rain storm. My sister Verona was holding me at the window which was just level with the ground, and we were watching the muddy water splashing on the glass. A small animal, which we thought was a pig, snuggled up against the window for shelter. It turned out to be a porcupine. I must have been very young when this happened, for Verona died when I was two years three months and two days old.

"Also I recall when young going into the mountains with father, when oxen were used in logging operations. I even remember the names of the oxen, how they were hitched to the wagon, and all the details of the yoke and bows and how the hitch was made. I have experienced all the methods of transportation from that day to this, including the latest trans-continental jet travel.



Frederick Cheney Van Buren



Celia Pendleton Van Buren



Kate Van Buren Killian
and her husband
Charles Willard Killian



Clyde V. Van Buren
and Wife
Illa Mangum Van Buren

"Last summer I took a jet flight from Salt Lake City to Chicago - what a trip! The jet went up to an altitude of thirty-eight thousand feet, and the journey lasted only two and a half hours. While I was up there in the sky I recalled how father used to let me drive his team of oxen on a logging trip, and how the fastest transportation we could think of at that time was to be had on a good saddle horse. I thought of how I had read somewhere, years ago, that man would never go faster than a mile a minute, for if he did his blood would congeal; in the jet we were then going between six- and seven hundred miles per hour. I remembered how just a hundred and nine years ago that very day my father, then twelve, with his widowed mother and others of their family were walking, or jogging along in a covered wagon, over almost the same territory in the opposite direction. They traveled ten miles per day, and it took them over three months to go a shorter distance. We were at that very moment flying as far above the clouds as they would have been beneath them on the ground. Down there, looking up, the sky seems blue; but up above the clouds it looked almost black. To see a bright sun shining out of a black sky is quite an experience. It makes one feel sorta like the angels feel, I imagine.

"I know what it is to go hungry, herding cows for one-half cent per cow per week. Food was increased by digging Sego lilies and Indian potatoes to eat. These humbling experiences and many more were a part of common everyday living that every boy had when a new district was being settled.

"I went to school in the winter, and worked with Father on the farm and Mother in the garden each summer. When I got large enough to be of use at the shingle mill in the mountains, I worked there edging, sorting, and bunching shingles. The work at the mountain mill was dangerous. My brother Arthur came nearly losing an arm. Chester got a broken leg from which he never quite recovered, and I was rolled over by a log while my sister Kate and I were sawing off a tree.

"As I grew older I was sent to the Emery Stake Academy at Castle Dale for training beyond the fifth grade. I attended for four years - 1898, 1899, 1900, 1901. The Cluff brothers, George, Foster and Walter, and some of their wives, were the teachers.

"About this time father had received his share of his inheritance from the estate of his cousin, Rufus Crain Baker of New York, and with part of the money purchased stock in the Orangeville roller mill. I was given the job of Junior Miller under the direction of Senior Miller Alma G. Jewkes. With this I was not altogether satisfied; so when Father gave me the choice of going to school at Brigham Young Academy in Provo or staying on as Junior Miller, I chose school.

"In 1902 I went with my cousin, Fred W. Reid, to Provo to the Academy. At the end of the first semester we both got mumps and were very ill. As soon as we were well enough our folks came and took us home to Orangeville.

"In the summer of 1903 I was called into the office of President Benjamin Cluff of the B. Y. A. in Provo and offered a chance to go to school and teach part time in the Preparatory Department of the Beaver Branch of the B. Y. A. at Fort Cameron, near Beaver, Utah. I accepted, and in September I went to the Beaver Branch of the Brigham Young Academy and started teaching. Help was so scarce at the school I was loaded up with teaching and had little time for classes of my own.

"Fort Cameron had been established and occupied by United States soldiers years before, who were sent out to Utah to "keep the Mormons straight." It was here that John D. Lee was tried and finally convicted for his part in the Mountain Meadow Massacre. The hospital and one of the barracks at the Fort had been conditioned for class rooms. Other buildings, including the officers' quarters, bakery and laundry were used for additional class rooms and auditoriums, etc. The drill grounds of ten acres which surrounded the buildings were later used for a campus. The attendance at that institution that year was rather

imposing, with about five hundred young men and women enrolled. At that time the Beaver Branch Academy drew students from all over central and southern Utah, as there were no other such schools in that part of the State, except the Branch Normal at Cedar City.

"It was here during the later part of September that same year that I met the girl I was to marry. During the winter we were cast in school theatricals together and we liked it. We took our plays to different towns, and on one trip to Panguitch and back four of us were returning through Red Creek Canyon and it was snowing. Celia Pendleton and I were in the back seat of the white-top buggy, protected by numerous blankets. Horace Gunn and Gilbert Maeser were driving. Celia lifted her head out from the blankets and said, "Ha, Ha, Horace; how would you like to be me?" And Horace answered, "Ha, Ha. I'd much sooner be "Van".

"Celia and I were married June 14, 1905 in the Manti Temple. Clyde and Mother drove over from Orangeville and took us to Manti for the ceremony; then we went to Orangeville with them for the summer. The later part of August we returned to Beaver, I to continue my teaching and Celia to keep house. I taught school there for the next three winters, as I had done the three previous ones. In the summers I usually attended summer school in various places.

"During the summer of 1904 I attended the University of California at Berkeley, preparatory to teaching physical education at the Beaver Branch. The summer of 1906 I attempted to attend school at Lake Geneva, Wisconsin; but was denied admission because I was a Mormon. So I attended the University of Wisconsin at Madison instead.

"In September of 1908, having discontinued my teaching at the Beaver Branch the spring before, I registered at B. Y. U. My brothers, Chester and Clyde, and two cousins, Brigham and Ralph Peacock, were living at the same place as we were, and Celia was cooking for the group.

At mid year our money was gone, and we were expecting our second baby; our first, Jessie, having been born in Beaver in June 1907. It was decided that I should take a trip into the northwest to introduce some of the products Chester and Clyde had devised in connection with their loose-leaf holder business. I traveled through Idaho, Montana, Oregon and into Washington, but had only fair success, so returned to Provo. I worked at odd jobs here until school was out in the spring.

"The following September, 1909, I took the job as Principal of the school at Parowan, Utah, Celia's hometown. Here on 27 September our son Gordon was born. I served there for three winters, but being determined to improve my education, continued to attend summer schools. I went to the University of Utah during the summers I was Principal at Parowan and majored in Physical Education.

"In 1912 I had an opportunity to go to Yale for a year, so in August Celia and the children and I moved to New Haven, Conn. Although both children had scarlet fever it was a profitable year. As a result, I received an offer to teach at Annapolis, and another to teach at Reed College in Oregon. But neither of these opportunities interested me, as I had my heart set on a position as Gym Director at the Deseret Gymnasium in Salt Lake City, which job I learned was open. I did not get the position there however, so returned to Parowan that year. A friend of mine, Benny Harker, a wrestler, with whom I had discussed the prospects, got the job.

"The next spring Benny was killed in a motorcycle accident at the corner of South Temple and Fifth East in Salt Lake, and the Deseret Gymnasium officials telegraphed me asking me to come and take his place. I had just signed a contract to teach in the Dixie Normal at St. George, and it was with some reluctance that they released me from that contract.

"We were in Salt Lake about four years, then in the fall of 1920 went back to Parowan

where I took a position in the new High School which had just been organized there. Here during the winter of 1922/23 I had some difficulty with the school board and superintendent over delinquency and the school program. The superintendent was the delinquent officer and was not doing his work. I was Mayor of Parowan at the time, and the delinquency problem was also a city problem. There was a conflict of interests and I was dismissed from the High School faculty.

"The winter of 1923/24 I served as Principal of the Beaver High School and had signed a contract to serve there for the following year when I received a telegram to come to Ogden and take charge of the Weber Gymnasium. With hesitancy they released me from my Beaver contract and I went immediately to Ogden. My family joined me in September, and we spent eight lovely years there, in which I felt that I did not have to bump my head against the ceiling as far as policy and program were concerned. Then the time came when the Church junior colleges were turned over to the State in Utah, and Weber College went along and we were uprooted again.

"Sending some feelers out to some of the private athletic clubs in the California area in the form of applications, I sent Celia and the girls to Los Angeles to live. Jessie, our first child, had died at fourteen years in 1921; Gordon, our only son, was getting ready to be married; so Helen, age 19, Veda, 17, and Shirley, 15, Celia and myself made up our family when I joined them in June 1932 in California. I attempted to get satisfactory work during the summer but was unsuccessful. Helen started school at the U. S. C. and Veda and Shirley were in Manuel Arts High School.

"Effects of the earthquake that spring were still in the process of being cleaned up around Los Angeles. Because of the applications I had sent I was called in to several athletic clubs to demonstrate - Holly Athletic, Los Angeles Athletic, etc. Finally I was given an appointment with Pacific Coast Athletic Club in Long Beach. They were rebuilding following the

destruction of the earthquake, and when they were ready to open again I went to work for them as director, and we moved to Long Beach. After three or four years I was doing about all the instructing they had.

"When the emergency of the Second World War came in the early 40s, I was given a temporary release from the club to work in the California shipyards. Here I spent four years as layout man. At the close of the war I returned as athletic director of the Pacific Coast Club and stayed as such for three more years. I was then of retirement age and was retired after about fifteen years with this organization.

"We had by this time bought homes in Lake Wood and Los Alamitos, California. We hated to move again, so I took a job as janitor at Buffums Department Store in 1947/48, and stayed with this for four years until Celia's health had begun to fail and we decided to return to Utah. I too was having some difficulty with asthma. We returned to Parowan to live in 1951.

"After a long illness, Celia passed away 25 Feb. 1957, and I was left alone until April 1961, when my daughter Shirley and her children came to live with me, which helps a lot. I have no trouble keeping busy, as I always have done in the past. I have served on the High Councils of five Stake Presidents, four in the Long Beach area and I am now on that Council with President Howard D. Knight of the Parowan Stake. I have worked in Adult Aaronic Priesthood in Parowan Second Ward, and in the Stake for eleven years, and am now in charge of that work in the Stake. I was Mayor of Parowan for four years a long time ago, but recently I served for four years as Councilman on the City Council. At present I am a member of the Industrial Committee of the five county organization in southern Utah. Occasionally I teach school as a substitute teacher, and I am director of the Ward choir. They keep me busy here preparing music for Conferences and funerals, and also speaking at the latter. I always raise a garden here in Parowan and lots of flowers - this too is a hobby. I do much reading.

"People here are very kind to me. Children come and give me parties and they like to look at my books, shells and flowers and ride the horse. Then I go to school and help them sometimes. The third grade wanted a dinosaur, so I built them a "stegosaurus" the other day and they are covering it now. I do considerable visiting around the County in connection with my Industrial Committee work. The deer hunting season is approaching, and that will keep me busy for ten days or so. I always have venison.

"My trip back east by jet last year was one of the highlights of my life. I spent a most glorious two weeks. My brother Clyde and sister Kate and I were together for the first time in nearly sixty years. When one passes over the top and begins the descent down, where the shadows get long, floods of tender feelings roll in. Family pride is a hard thing to smother; I have an abundance of family pride, and a passionate love for my brothers and sisters, as well as my offspring. I also feel a closeness and a deep sense of loyalty to all my kin. "

From a write-up in the Deseret News of Feb. 27, 1959, we obtained the following brief history of Celia Van Buren, wife of Frederick Cheney Van Buren, printed following her death Feb. 25:

"Parowan -- Mrs. Celia Jane Pendleton Van Buren, 77, former swimming instructor and wife of Parowan City Councilman Frederick C. Van Buren, died Wednesday at 5:20 p.m. at her home here of a chronic heart ailment. She had been in poor health for several years.

"She was born in Parowan Oct. 13, 1881, a daughter of Freeman W. and Anna Henderson Pendleton. She attended the local schools and Murdock Academy at Beaver, where she met her husband who was an instructor there.

"They were married June 15, 1905 in the Manti Temple, Church of Jesus Christ of Latter Day Saints. During their married life the couple had resided in Beaver, Salt Lake City, Ogden, Long Beach, Calif., and Parowan.

"Both she and her husband were well known as swimming instructors in northern Utah and in southern California. Mrs. Van Buren taught swimming in the Weber gymnasium for six years and continued that work at intervals during their residence in California.

"While on the coast she was employed in the U. S. Navy Shipyards during and after World War II. For her outstanding service she received a meritorious civilian service award from the Navy.

"She has also been active in the Church, having served as secretary of the Long Beach Ward Relief Society, and a teacher in the Mutual Improvement Association and in the Sunday School. She was a charter member of the Elizabeth Camp, Daughters of Utah Pioneers of Parowan and served as the camp's first captain.

"She is survived by her husband of Parowan; a son Gordon, Bountiful; three daughters, Mrs. Don (Helen) Chambers, Enterprise; Mrs. Barlow (Veda) Wood of Long Beach; Shirley Walch of Woodburn, Oregon; by 16 grandchildren and one great-grandchild. Also surviving are four brothers: John H., F. Warren, and W. Woodruff Pendleton, all of Parowan, and Rulon of Ogden; 2 sisters, Mrs. Ida Smith and Mable Pendleton of Parowan.

"Funeral services will be held Saturday at 2 p.m. in the Parowan Third Ward chapel, under the direction of George F. Rowley, Bishop of Parowan Second Ward. Burial will be in the Parowan Cemetery. Friends may call at the family home after 10 a.m. Saturday and until time for the services."

28. CLYDE VERNON VAN BUREN, born 13 Feb. 1886 in Orangeville, Emery, Utah; md. 18 Dec. 1912 in Manti, Sanpete, Utah, Ruth Ila Mangum; living in Chicago, Illinois, 1962.

Clyde was the last of the seven children born to Andrew Cheney and Lovina Emeline Cox Van Buren. He was born on their farm on the Blue Ridge just south of Orangeville, and was just a month or so old when the family moved into their

new home in town. We are indebted to his brother "Chene" for an account of some of the experiences of Clyde's early life. F. C. Van Buren writes the following:

"Clyde was not robust as a child; for years he was a victim of the croup from September till June, and all that time Kate and I were delegated to herd him indoors. It took a good many paddlings to get us to do the job, which was far from perfect most of the time. He grew up in spite of our shortcomings, and tried all the 'gimmicks' that the rest of us tried.

"I recall one of the most dangerous ones. Our people were sawmill workers and there were generally plenty of broken wagons in the yard. One day Clyde and I dug a hole and set a broken axle in the ground. We greased it nicely, put a wheel on it and secured it with the axle burr. Next we located a long rope, tied a knot in one end and carefully wrapped it around the hub, underneath the spokes. Clyde wanted the first ride on the wheel 'merry-go-round' and he got it. I grasped the free end of the attached rope and he sat on the wheel; when he said 'go' I went as hard and fast as I could pull. When the rope at the other end came loose I looked around - all I could see was the circling figure of Clyde spinning on top of the wheel and screaming for the thing to stop. The spin was too strong; his feet and hands came loose and out into space and through the fence he went, taking half the panel with him. Well, I got a paddling for my part, but I got over it long before Clyde was around again.

"A year or so after this, we had reached the age when we were interested in guns. 'Muzzle loaders' were all small fry were trusted with then. We bought some powder and shot and were getting ready for the hunt. There is something fascinating about black powder in a glass flask - it pours like water. As we sat around the fireplace one evening at home, Clyde had a bottle of black powder and was tilting the bottle, watching the powder flow from end to end. Father was reading a section of the Deseret News and I was looking on, when Mother came in and asked Clyde

to go after some coal for the fire. But Clyde did not go at once, he was too interested in the powder operation. Mother spoke again and then, after a third request, she put a stop to oral persuasion by grabbing the flask of water-looking stuff and quickly emptying it into the open fire. What a commotion! Fire sprang along the powder stream into the flask and it burst in Mother's hand. She screamed, "lightning struck a traveler!" At the same time, Father's paper disappeared and he shouted, "Zowns woman, what cha doing?" Clyde cried out in bitter protest, and I shoved back in wonderment at the billows of smoke that clung to the ceiling. When I finally got a look at Mother through the smoke, her pretty brown eyes resembled two pine nuts on a white sheet; her hand was bleeding and her hair, eyebrows and lashes were all gone.

"Clyde was very clever with his hands and he was mechanically inclined. For a time after he finished elementary school in Orangeville he came with me to Beaver where I was teaching and attended the Beaver Branch of the B. Y. A. But I did not make enough money to keep us both for long, so he was forced to return home. When Chester came back from South America and was given a position at the B. Y. A. in Provo, Clyde accompanied him there and attended school and helped "Chess" in the laboratory.

"He returned to Orangeville and married Ruth Illa Mangum Dec. 18, 1912 in the Manti Temple. They lived in the Orangeville area for about the next ten years, and their three sons, Clyde Sheldon, James Bruce, and Keith Edwin, were born there, the first two in Orangeville and the latter in Castle Dale nearby.

"When I left the Deseret gymnasium in 1920 I took my son Gordon, then about eight, around by Orangeville on our way to Parowan. Clyde had said I might have his team and wagon and cows - he was more interested in other things than in farming! Sooner or later I knew he would go back east to Chicago and join forces with Chester in his loose-leaf holders and advertising business, and that's exactly what he did not too long after.

"Chester and Clyde made a fine team and developed a thriving business. But it did not last for too many years, as Chester died in December of 1928 and his wife, Verena, offered the business for sale. The offer was high, but after many difficulties Clyde took it over; but he had quite a struggle before it was finally paid for. Clyde and his boys eventually changed the business to a printing establishment, called Van Buren Offset, Inc." Today they do the most advanced type of work in color printing and design. The color photograph in Life Magazine, and brochures of similar quality, are examples of the kind they do.

"The last few years Clyde's health has been failing, so his two boys, Sheldon and Keith, are running the business. His second son, James Bruce Van Buren, was killed during the Second World War, June 1943, in Tunisia, North Africa, four days after the fall of Bizerte. His jeep was crushed in a collision with a weapon carrier."

Clyde suffered a stroke about three years ago, and now is forced to spend part of his time in a wheelchair. He is the youngest of the four living grandchildren of Cheney Garrett and Lucy Phillips Van Buren, but can remember neither of them, since he was only a year and three days old when his grandmother died. His grandfather passed away nearly thirty-five years before he was born.

Clyde's faithful wife, Ruth Ila Mangum Van Buren, is his constant nurse and companion. They will pass their fiftieth wedding anniversary this coming December 18th. She was born 17 March 1893 in Huntington, Emery, Utah, the daughter of Edwin Franklin and Marion Chase Mangum. The couple only had the three sons, and have no grandchildren.

LUCY ELLEN VAN BUREN (7) and her husband Joseph Smith Snow, had nine children, as follows:

29. WARREN CHENEY SNOW, born 15 Aug. 1870 in Manti, Sanpete, Utah; died 13 Oct. 1937 in Salt Lake City, Salt Lake, Utah;

md. 20 Sept. 1899 in Manti, Cathrine
Annette Crawford.

Warren was the eldest of nine children born to Joseph Smith and Lucy Ellen Van Buren Snow. For information about him we quote some from his wife, Catherine "Kate" Crawford Snow's autobiography and more extensively from a history of him by his youngest daughter Laura Snow Johnson. Laura says:

"Warren's mother died when he was fifteen years six months and thirteen days old, and he gave his father moral and financial support in raising the family. He was almost like a second father to the other children, and they often came to him with their problems. At first he helped on the farm, but soon went into the sheep business in which he remained the rest of his life. In his business he was bold and adventurous, and as a young man took his sheep as far as "Robbers' Roost" in the Sanpete Mountains, where no other herder had dared go before. There he could see the outlaws panning gold in the streams, but there was good grazing for the sheep, so his adventure paid off.

"He realized the importance of education, so in 1897 he and his sister Jennie established a home in Salt Lake City and he attended business college and she the University of Utah. They rented some rooms and set up housekeeping."

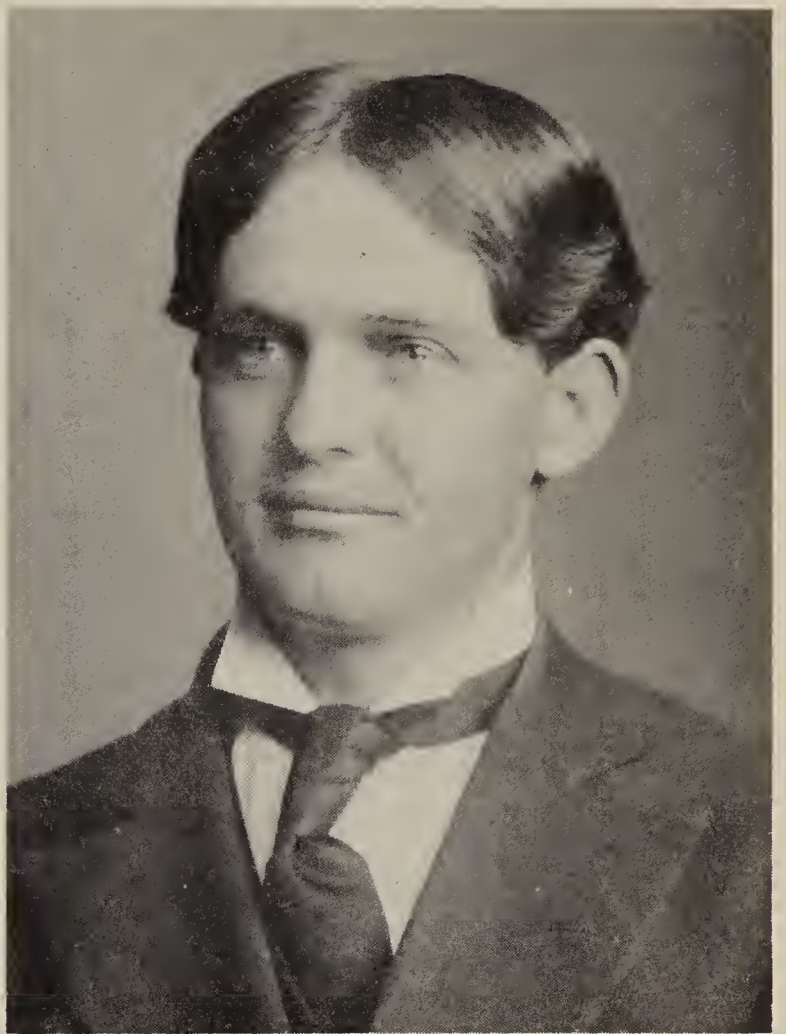
Kate writes in her history:

"Warren had no trouble keeping up with the class and soon began to excell. In fact, he drew a small salary for helping new students get started. He enjoyed his school, worked hard, and managed to see all the important theatricals that played in the old Salt Lake Theater. The actors came from the east for these performances, and depended on local talent for the bit parts. He was on the alert for such opportunities, and occasionally was given one of the better parts.

"He attended school the main part of two years, but had to make a trip or two home each year to attend to his sheep. During this time we met as often as we could and enjoyed plays and



Warren Cheney Snow



Joseph Smith Snow Jr.



Kate C. Snow and Children
Laura, front, Morgan and Katherine



Warren C. Snow
when older

dinner together. Each of us was very independent. I admired his capability, his honesty, his knowledge and forth-rightness."

Warren Cheney Snow and Cathrine Annette "Kate" Crawford were married 20 Sept. 1899 in the parlor of the Crawford home on Main Street in Manti, by that city's mayor Aleck Tennant. Kate tells of this event as follows:

"We were married in the parlor in the new home. My parents gave an elaborate reception. I sent to Ogden for the material for my wedding dress, which was a liberty silk. It was almost thinner than chiffon. Although my father was worth twenty-five or thirty thousand dollars, my thin dress was lined with mull instead of silk, because mother was so conservative. Mrs. Lowery, a friend of mother's, came over to fix garlands of green for the house and make my bridal bouquet.

"An elaborate dinner was served at the wedding -- chicken, lamb, all kinds of vegetables and desserts -- to about 150 people. Mother and I did most of the work. Some of our friends helped us a little. Mother and I were both dead tired and I was a little late getting downstairs for the ceremony. After the ceremony the full course dinner was served, and we visited with the folks. At midnight the party was over."

Kate continues, "We stayed with the folks all that winter. We had a big house; my brothers were away at school and it seemed the logical thing to do. Very few people at that time went on wedding trips, and very few people had homes of their own when they were first married. My mother and father seemed pleased with the arrangement. I had no trousseau, so after I was married my mother and I made tablecloths and quilts, getting ready for me to move into a place of my own. Father and Warren had a great deal in common, and were working on the Light and Power Company, trying to get electric lights for Manti.

"At this time we had lots of callers in the evenings. Everyone was anxious to hear the new

phonograph. It was the first in town. Father had sent to Montgomery Ward for it. The records were wax and quite easily cracked. They were hollow tubes and fitted on a metal roller that turned.

"After our marriage Warren was employed as a wool buyer, and was one of the promoters of the Manti Light and Power Company, acting as secretary until it was sold. He was interested in dramatics, was instrumental in the building of the Manti Theater, and played in many of the local productions. He was a director of the Motion Picture Shows and of the Manti Bank.

"Warren, before we were married, said, "Kate, I will furnish you a home someday - just as lovely as this one." I did not think it was possible, but did not tell him so. He did that very thing when we had been married only fourteen years."

Laura Snow Johnson continues with her history of her father:

"Warren was a man of action, good looking, with rosy cheeks and blue eyes. He did well in the wool business from the beginning; was honest, sincere, and straightforward in his dealings. He inspired confidence in those with whom he dealt, enjoyed a challenge, accepted responsibility readily, and was excellent company.

"In the spring of 1913 he was given the opportunity to move to Salt Lake City and open an office there. At this time he was a wool buyer for Jeremiah Williams Co., of Boston, Mass. He moved his wife and their three children, Katherine Ellen, James Morgan, and Laura Crawford Snow, to a rented home at 1317 East South Temple.

"Soon after he bought a spacious brick home on 18 U Street, where the family dug their roots in deep and lived the rest of their lives together. In 1917 the fear of war was everywhere apparent. Germany was out to conquer the world, and the United States had sent troops abroad. Warren felt that the best way to provide for his family's security was to own some land where he could

raise food and livestock and be self sufficient. He bought acreage in Bountiful Canyon, hired Loran Squires of Manti as foreman, built barns, planted pastures, and harvested peaches from a large orchard that was on the property. Here he and his family spent three or four summers; but when the war was over, the property seemed to have served its purpose, so he traded it for land in eastern Utah where he ran sheep on the winter range.

"On March 16, 1928, tragedy struck the family. It was basketball season, and the Snow's only son, Morgan, age twenty-two was killed instantly in an automobile accident on his way to a basketball game. This left a great void in the family.

"Warren was generous and a good provider, but during the depression of 1932 the stock market crash caught him unaware. He had bought wheat on margin, and it took the combined resources of the family to weather the crash and regain their financial footing.

"The summer of 1937 Warren began coming home from the office earlier and staying home more; and, although he did not feel well, he kept on the move, trying to meet each day with enthusiasm.

"In his family there had been several pairs of twins down the line, and late in his life it was learned that he had a double stomach. But for some quirk of nature he might have been a twin. Even as a young man this unusual phenomenon had given him trouble; he was often bothered with a pain in his side. The cause of the trouble was not discovered until it was too late in life for surgery. Whether or not this was the cause of his current trouble was undecided.

"By September he was gravely ill, decided to retire from the wool business, and wrote a letter to that effect to his superiors. By October the doctors were talking of an operation, despite his sixty-seven years, and Warren agreed to go to the hospital, saying, "At best they can only beat me out of ten or fifteen years." Laura flew

home from California to be with her father, and Katherine, who lived next door, spent most of her free time with him. Kate was constantly by his side when the girls were not.

"They took him to the LDS Hospital, but before they could prepare him for surgery he lapsed into semi-consciousness. While he was so ill he had been humble, gracious and polite. His family missed his strong, forceful, independent traits, and it broke their hearts to see him subdued. His breathing became fainter; he said something about "I'm going to be all right now," and soon was gone. He died 13 Oct. 1937 - passed without a struggle, "died with his boots on." He appeared to be no more afraid of death than he was of life. He left a family who loved and respected him. He had always had the situation well in hand, was self confident, sure of himself, and "master of all he surveyed." He inspired confidence in his wife and daughters, as he had his younger brothers and sisters in his youth. They had all felt complete security in his presence. The future for his family looked uncertain and lonely without him.

"Warren Cheney Snow was the leading wool buyer in Utah up until the time of his death. His word was as good as his bond, for if he ever made an agreement, no matter how difficult, he kept it to the letter. He was a rugged individualist and made no pretense to be what he was not. He was always a leader.

"Years after Warren's death, a temple marriage was performed for him and Kate in the Manti Temple, with Lynn Bennion, his son-in-law, acting as proxy for him. Rob Anderson, president of the temple and Warren's best friend as a young man, personally conducted Kate and the family through the ceremony."

Kate Snow outlived her husband for a little over seventeen years, keeping up her home and her varied activities until shortly before she died Dec. 1, 1954. She was born 11 April 1877 the daughter of James and Christina Madsen Crawford. She was equally outstanding in her home as an experienced and gracious hostess and inspiring wife and

mother, as she was in her other pursuits of life as clubwoman, writer, speaker, flower arranger, politician, business woman, State President of the Daughters of the Pioneers, etc., etc. In fact, her talents seemed unlimited. She, too, was a leader! She had friends and admirers galore, and her beautiful home was always open to all. She did not fight life, but took it as it came to her. It seems fitting to end here with a verse Kate thought worthy to clip for her scrapbook, and which somehow seems to typify her life:

"For every day prepare
Treat them all alike.
When you are the anvil, bear;
When you are the hammer, strike!"

30. SAMUEL F. SNOW, born 24 Feb. 1873 in Manti, Sanpete, Utah; died 19 Dec. 1873 in Manti just short of ten months old. He was the second child of Joseph Smith and Lucy Ellen Van Buren Snow.
31. CLAYTIE AMBROZINE SNOW, born 9 Dec. 1874 in Manti, Sanpete, Utah; died 28 Dec. 1958 in Salt Lake City, Salt Lake, Utah; md. 2 Jan. 1896 in Manti, Charles Edward Riddle.

Claytie was the first daughter of Joseph Smith and Lucy Ellen Van Buren Snow. She was born in a one-room rock house with a board shanty, on the corner of 3rd East 2nd North in Manti. Her mother died when she was just past ten years. Claytie, when age 81, wrote briefly of her life. We quote part:

". . . It was a saddened Father we had when Mother died. Dear Father was one of the kindest of fathers. He did want us children to always stay around home and play - it didn't matter how many playmates we had there with us.

"Aunt Lellie Snow Moffitt, Father's sister, played a great part in our lives, as did Grandmother Snow. Grandmother, after Mother died in childbirth, took our baby brother Elmer and took care of him until he died at four years of age. She ran a hotel in Manti in early pioneer times, and

was indeed a marvelous cook and a grand woman. Sister Retta stayed at her place for some time, and often I also would stay there for a week or so at a time, when she would go to visit her daughters, Aunt Mary Moffitt and Aunt Jane Moffitt, in Orangeville. My cousin, Edna Snow, also stayed there a great deal, helping. How I loved to stay at Grandmother's place; she taught me how to do so many things.

"Over a year after Mother died, Father married Lydia Cox, and a wonderful mother she was to us children. She taught us girls how to knit our own stockings, and to sew carpet rags - they were never ending! She taught me how to cord lots for quilts.

"In the summer time, when the red currants were ripe, sister Jennie and I would go and pick currants so that dear "Aunt Lydia" could make jelly. Mrs. Jolly let us pick currants at her place on shares. After we had finished picking and taken them to her to have her give us our part, she would say, "Girls, if you will sing for me you may have all the currants." Well, we did sing for her, and then she not only gave us all the currants we had picked but a nice lunch besides. Sally Voorhees, Ike's wife, did the same when we went to her place to pick on shares. She would want us to sing for her."

Claytie used to sing a lot in public; she had a sweet soprano voice. She and her sister Jennie, who sang alto, were often called on for duets. She was a very pretty girl. After her mother died she was required to shoulder many of the household burdens for the remaining family of seven, until her father remarried.

Claytie's schooling consisted of what the local educational facilities had to offer, which were at best only training up to and including the eighth grade at that time. There was no high school in Manti until nearly ten years after she was wed.

She married Charles Edward Riddle in the Manti Temple 2 January 1896, when she was twenty. He was nearing twenty-two, having been



Charles Edward and Claytie Snow Riddle
Wedding Picture 1896



Charles and Claytie Riddle and Daughters
LaRetta left, Reva right

born 23 Feb. 1874 in Beaver, Beaver, Utah, the son of Isaac and Mary Ann Eagle Riddle. Most of their early married life the couple made their home in Coyoto (now Antimony) Garfield, Utah.

Coyoto was a very small rural settlement of scattered farms. There were few modern facilities there. Claytie used to return to Manti for her confinements whenever possible, and all but one of her seven children were born in Manti: Inez, the third child, was born in Coyoto.

In February of 1905 tragedy struck the home of Claytie and "Charlie" Riddle when two of their three children were struck down by the dreaded child's disease, diphtheria, during an epidemic. Little Inez died at eight months, February 16th, and eight days later, February 24th, three-year-old Edward Van passed away. Both died and were buried in Coyoto. Reva, their eldest, nearly five, survived the ordeal.

The Claytie and Charlie Riddle home in Coyoto was a favorite place of gathering for Claytie's people, the Snow clan. Though quite some distance south from Manti by early train and stage or wagon travel, her relatives loved to visit there and they were always welcome. Jennie and Albert went by train and stage, with their first baby, the last of May 1902, and Jennie and the child stayed a month. Louie, Claytie's youngest sister, spent many summers with the Riddles in the early nineteen hundreds, and there she met her future husband. Father Joseph used to travel there often for a visit with his eldest daughter's family. Once he and Jennie and her four children went by covered wagon, camping out at night, just to see how the Pioneers used to travel. Claytie's nieces still remember the old gramophone that used to sing out "I don't want to play in your yard," through its big tin horn. They remember gathering pine nuts and pine gum and fishing and horseback riding, and the big home made cheeses. And they recall one particular barn dance where they taught everyone the "Honey-bee" scottisch. Aunt Claytie's was such fun!

About 1911 the Riddle family moved to Manti and bought a home. Here Charlie managed the leading hardware store for some ten years. Though Claytie's health was not the best then, she loved living in Manti; for she was near her own people. Besides her sister Jennie, her father lived in Manti, and her sister Louie Black and brothers Joe and Edd were there at that time. The Snows were a close-knit family and Claytie loved her people dearly. She was a woman whose home and family were always the paramount interest in her life. In fact, her husband, children, and her other loved ones were her life!

In 1921 Charlie Riddle moved his family to Salt Lake City. The five surviving children at home then were Reva, LaRetta, Warren C., J. Ralph, and Gladys Ellen. Charles and Claytie Riddle spent their remaining years in Salt Lake City. Both were active members of the L. D. S. church. Claytie served for many years as a Relief Society block teacher, and was always active in that organization. Charles was a High Priest in the Eighth Ward, and served a Stake Mission for the Liberty Stake, etc.

Charles Edward Riddle passed away in a Salt Lake City hospital Friday evening April 18, 1952, of a cerebral hemorrhage. He was seventy-eight. He was buried 21 April in the Salt Lake City Cemetery. Five of his seven children survived him, as did his wife Claytie, who lived a little over five years and eight months after his death.

In October 1956 Claytie wrote her own brief history; the final entry in this record states:

"Dear Father lived in Salt Lake part time, after Aunt Lydia died. He would stay one or two weeks at a time with Retta, Dora and Edd, and then at my place. He died at our home, 621 Warnock Avenue, but he still lives in our memories. We all loved him so much and have all missed him so much. Jennie, Joe and Edd and dear sister Louie are also gone now on the other side. Sister Retta and I are left. I am now eighty-one years of age; Retta is five years

younger than I. "

Claytie's children were all married and scattered, and after her husband's death she went to visit Reva in New York City, but she was not happy in the east but longed for her home State in the west. Most of the time for the last five years of her life she lived in a private rest home in Salt Lake City, where she was in fairly good health and free to come and go at will. Her children and other loved ones visited her often and took her out on many occasions, and she seemed happy there. She was a favorite at "the home", as elsewhere. She was a true Christian in every sense of the word, being filled with humility, a deep love for God and for all people, with great charity for the shortcomings of others. One of her most outstanding virtues - and she had many - was her unfailing appreciation for the love and kindnesses of others. Truly she was a lovely and gracious woman.

Claytie Riddle died in the Salt Lake Rest Home at age 83, Saturday 28 Dec. 1957. Funeral services were held for her in the Nibley Park L. D. S. Ward chapel 2 Jan. 1958, and burial was the same day in the Salt Lake City Cemetery. Five children, thirteen grandchildren and fourteen great-grandchildren survived her, and one sister.

32. ELLEN VIRGINIA SNOW, born 28 Jan. 1878 in Manti, Sanpete, Utah; died 27 July 1916 in Salt Lake City, Salt Lake, Utah; md. 26 Sept. 1900 in Manti, Albert H. Christensen.

"Jennie" Snow, as she was most always known, was the fourth child of Joseph Smith and Lucy Ellen Van Buren Snow. She too was born in the one-room rock house with the "board shanty", on the corner of Third East, Second North street in Manti. A letter written by a relative, Ella Kinsman Milner, mother of Mrs. Archibald Bennett, 24 Feb. 1939, tells something of her birth, as follows:

"When I was twenty I had a chance to go to Manti. While I was there Jennie was born, and I went down to cousin Joseph Snow's and stayed two

weeks and washed and cared for her and helped cousin Ellen about the house. I loved the dear little darling. Great Grandfather Gardner Snow and his wife "Aunt Augusta" came down and he blessed her.

"I didn't see Jennie again until June 1891. All my folks were down to Manti doing temple work. They sent for my sister Emily and me to come and be sealed to our father, Marshall C. Kinsman. Jennie took care of my baby while we were having this done. That was the last time I ever saw her.

"I am the oldest great-grandchild of Gardner Snow and his first wife Sarah Sawyer Hastings, and will soon be eighty-two years old. "

When Jennie Snow was eight years and one month old, to the day, her mother died, leaving a family of seven children, she being the third oldest. A little over a year later her father married a widow, Lydia Losee Cox. Much of the training Jennie received during the ten years which followed came at the hands of this wonderful stepmother of hers, whom she affectionately called "Aunt Lydia. "

An impromptu poem, written by Jennie when she was away during the winter of 1897/98, gives a verbal picture of her childhood days in Manti. We quote it as it was printed in the Manti Messenger soon after being written, as follows:

"A Dream of Childhood"

"Yes, tonight I have been wandering
By a stream so clear and bright,
Running through a land of flowers,
Hastening on in sweet delight.
'Tis the stream where oft in childhood
Heedlessly I've wandered on.
Then 'twas here, 'tis now but memory,
Childhood days have passed and gone.

Memory leads me forth from ages
Craggy peaks and broken turf,
Leads me forth from care and sorrow
To the dearest spot on earth.
'Tis my home, and there to greet me

Are two brothers, young and gay,
And I listen to their calling,
In their rough and boisterous play.

Sitting by the window working
From the morn till close of day,
Is a lady, good and noble,
Whose black locks are streaked with grey.
One of childhood's fairest pictures
On which eyes of memory gaze,
One on which I love to ponder,
Titled, "Golden Harvest Days."

As the sun is slowly setting
And its last rays kiss the earth,
Stands a maid with eager watching,
And her heart is filled with mirth
As she sees, far in the distance,
Winding up the village road,
Weary horses homeward coming,
Drawing on their heavy load.

Then the clatter of the dishes
Mingles sweet with laugh and song.
Homeward come the weary farmers,
And the supper's served ere long.
See, the gates are flung wide open,
Merry figures hurry round,
And the teamster now dismounting
Stands at last upon the ground.

'Tis a man whose face shows sorrow
But from out the keen, blue eye
Speaks a character so noble
Which through life shall never die.
Nay, 'thas been a star while wandering
On temptations mighty brink;
It has kept us from destruction
When we oft would fail and sink.

Could we then have known how earnest
He desired our rise in life,
Would we not alone for his sake,
Become great and good and wise?
Well, the day at last has ended,
Tired horses are at rest,

Grain unloaded, cow-bells silent,
Each bird in it's cozy nest.

Then around the supper table,
Resting from the toils of day,
'Til from out the cozy parlor
Peels the organ's merry lay.
Then when evening work is ended,
Listening to the paper read,
Sit we there 'til the old timepiece
Says, "'Tis time to go to bed."

Years have passed since those glad moments;
Days have come and days have gone.
Still the memory lies within me,
Like a sad sweet lingering song.
Could I stroll again at even,
While the moon shone clear and bright
With my sister through the garden
Ere we took our fond goodnight.

Could I see that Father coming
From the harvest field once more,
Could I hear his dear voice calling
From our open cottage door;
Could I hear the boyish laughter
Now in manhood's coarser tones,
Ringing through the house at even,
After school-day work was done.

Oh, to sit for just one hour
With one who had a mother's heart.
Making light some little duty
As tales of old she would impart.
As I once more read old letters,
Tears course down my cheeks like rain.
Were this world mine, I would give it
To see my girlhood days again."

On July 4, 1877, about six and-a-half months before Jennie Snow was born, a large conference of the Latter Day Saints' church was held in Ephraim, Utah, the town just north of Manti. President Brigham Young and a number of other of the General Authorities were in attendance. At this time the Sanpete Stake of Zion was organized,

and included all of Sanpete County, numbering 1623 families, and 18 Wards. At the same time Manti was divided into two Wards, the North and the South. The dividing line, being Union Street, placed the Snow family in the North Ward which had then a membership of 969 individuals, including children. William T. Reid was made Bishop of that Ward at that time, and served as such for twenty-seven years (1877 to 1904). He was Jennie's Bishop all of her unwedded life.

Jennie, along with other members of the North Ward, attended Sunday School and other church meetings in the Council House and the Tabernacle, which stood on the same block. As a young child she was often called on to sing and perform on many church programs and benefits.

Public school in Jennie's day was held in the upper rooms of the Court House, Council House and City Hall. Educational progress up to 1890 was rather slow. The "three Rs" spelling and geography, were about all that were taught in the schools there prior to that time. In that year a special school directed by the church was organized, with A. C. Nelson and Flora D. Bean as teachers, called the L. D. S. Seminary. It was a school roughly equivalent to our present seventh, eighth and ninth grades. It occupied both floors of the old Council House, and was well attended and highly respected. Although the Seminary in Manti was discontinued after three years, it was a means of stimulating education there, and the general school curriculum was enriched with grammar, history and physiology.

Jennie attended school regularly. She was an excellent student - learning came easy for her. She was eager for an education and attended until she received the equivalent of an eighth grade certificate, which was all that was offered in her school-going days in Manti.

Jennie Snow was a peacemaker wherever she went. In the home her brothers and sisters doted on her for advice and encouragement. Her sweet spirit drew them to her like a magnet attracts iron. She often helped them find solutions

to their problems through stories she told of her own imagining - or through songs. Discipline in the Snow home was often handled by her in that manner, as it was many years later with her own children in her own home. Some of her children's stories, such as "Little Mud Girls", "Old Thunder and the White Cloud" "Longshanks and Tockatoo", to mention only a few, have been passed down among her descendants to the third generation, to the inspiration and wholesome enjoyment of all.

Jennie was a highly gifted individual and creative in her very nature. This she exhibited more especially in her speaking, writings, story telling, and the organizing and directing of readings, plays, tableaux and vocal ensembles. Even at an early age these talents were outstanding in her makeup. She stimulated creativity in those about her, and she inspired her associates with a love for the cultural and the beautiful. As she grew into womanhood her talents grew with her. Elaine C. Southwick, in a history she has written of her mother, says:

"She was especially sensitive in the art of expression and the interpretation of literature. She gave readings and instigated the acting of many plays. A dramatic company was organized, with Warren Snow, her oldest brother, as president, and Bruce Cox, Ed Coolege, Millie Keller, Kate Crawford and Jennie as members. Each contributed one dollar to buy manuscripts. The girls took turns being leading lady as the company traveled around the country playing to packed audiences. Mr. Prestwich, who was stage manager at the Moroni Theatre, commented once that Jennie Snow had the most beautiful speaking voice he had ever heard and could have been the top actress of her day had she not preferred marriage to a career."

During one of these out-of-town performances in Gunnison, Utah, Jennie took the lead. Her picture was in the local paper. A Gunnison youth of Danish extraction, Albert Christensen, saw the picture and the production. He was much impressed with the production, but more especially with the leading lady. He clipped her picture and



Ellen Virginia "Jennie" Snow
In Home Dramatics



Albert H. Christensen
The Young Lawyer

used it as a marker in the law book he was studying at the time. This book, and the picture, he carried with him during the following two years, when he studied at the University in Ann Arbor, Michigan, where he completed his law degree.

In the spring, when Jennie was eighteen (1896) she studied hard and long in preparation for a County teacher's examination. Her sister Retta says she also ate plenty of "brain food", suggested as being helpful to the workings of the mind. In those days teachers had no formal training, but were required to take a county examination; and, if successful, received a teaching certificate. Jennie and her friend, Ida Hougaard, took the required examination and succeeded in passing. Jennie was given a position teaching in the small town of Sterling, six miles south of Manti, the following winter. (1896/97) She received the sum of \$25 per month, much of which she frugally saved toward her longed-for "higher" education.

From the information on early school in Sterling, given in the D. U. P. publication "These Our Fathers", we quote:

"Education was considered very essential to the growth and advancement of the people of this community. The best of teachers has always been their aim. Dr. Samuel T. Kenner was the first teacher and Gus Clark was the second.

"The first school house was a small adobe building erected at the lower part of the lot where the present school house now stands. It was a one-room structure with a dirt roof. Warren and Joseph H. Snow, sons of James C. Snow, molded the adobe for the building and the masonry was done by Waltnore Minister.

"About 1890 another one-room building was built just above the first school house. This was used for school and church until the present school house was built eight years later."

It was in the second one-room school house in Sterling that Jennie taught, going back and forth to Manti on weekends to save expenses. There were no electric lights in that town until 1911, and

travel was done by wagon or horse and buggy, with heated bricks under quilts and blankets which covered travelers in winter, for warmth.

The following winter, 1897/98, Jennie enrolled at the University of Utah in Salt Lake City for special training in literature, writing and elocution. She and her brother Warren rented some rooms and set up housekeeping. Warren attended business college in which he excelled. During the winter the two managed to see most of the important theatricals that played in the old Salt Lake Theater. That in itself was an educational treat for them, because of their great interest in such things.

Returning home so that her sister Retta could take her turn at college the following year, Jennie busied herself in home and community activities and the social life of Manti. She was a young woman richly endowed with physical and intellectual charm, together with a deep spiritual strength. She had large blue eyes and dark curly hair, and was small of stature, though she never seemed so for she was poised and erect in her bearing. Being highly sensitive to the fine qualities and the emotional needs of others she gathered friends and admirers around her by the score. She was very popular - but unspoiled!

Attending a houseparty one evening in Manti at the Hougaards, she was introduced to a tall and handsome young attorney, new to the town, of whom many of her girl friends had been enthusiastically speaking. He held the position of Junior Partner to the Sanpete County Attorney, was a bachelor, and boarding at the "Metcalf House" on Third North, Second West.

Albert H. Christensen had known of Jennie Snow for quite some time, but he did not tell her so, nor did he tell her about a certain newspaper picture he treasured in a well-worn law book. Instead, he asked to escort her home from the party and she consented. When the time came to leave the party, Jennie was very generous and allowed him to also "walk home" several of her girl friends with whom she had come. She also

cleverly arranged to be the first of the group to be left at the gate.

This first meeting of Albert H. Christensen and Ellen Virginia "Jennie" Snow was the beginning of a beautiful romance which led to their marriage in the Manti Temple. It took place on the bleak and stormy autumn day of September 26, 1900. As the couple walked south together from the beautiful temple that morning, following their wedding ceremony, and began their descent of the long incline which led from the temple toward the Snow residence some three blocks distance, the sun came out from behind gloomy clouds for one brief moment and shown brightly upon them. Then Jennie, turning toward her husband, her eyes as brilliant as the sun, quoted this old adage: "Happy the bride the sun shines on." Their's was a happy marriage and a lovely companionship as long as they both lived. Years later, Jennie, writing in her diary, tells of the festivities which followed their marriage:

"Sept. 26, 1911 - Eleven years ago today we were married. That sounds ages away, yet to look back it isn't so far after all. Virginia was gathering autumn leaves today, oak leaves with the first scarlet coloring of fall; they are here on the table before me. How my mind will travel back to eleven years ago tonight. We, Albert and I, sewed autumn leaves on the curtains in the afternoon, for decoration. The wind is blowing tonight, I can hear the leaves rustling outside and upstairs the windows are rattling. Then it was raining hard, but I hardly noticed it, so bright did it seem inside. We came downstairs together, A. and I, and went into the parlor, which was filled with guests. What an array of flowers were about the rooms. I remember I was proud of him. He looks little older tonight, sitting here reading, than he did then. It is not cold tonight but rather mild; that night it was chilly - we had fires in the grates."

Albert had bought a two-story brick home, which a family offered for sale, at 155 North 2nd West in Manti, in anticipation of his marriage, and here is where he and Jennie settled. Their

first four children - Virginia, Ellen Elaine, Albert Sherman, and Everett Hale - were born there. In late October of 1910 they moved into a new home which they had built just a half block south of the old, at 195 West 1st North (then Depot Street). The home was not completely finished at the time they moved in, but by early the following spring it was completed and ready to show to their friends. Following is a copy of an article which was printed in the Manti Messenger, Friday March 31, 1911:

"Dedication of Home and Housewarming
Over Hundred People Entertained
at Christensen Home this Week

"Judge and Mrs. A. H. Christensen entertained royally Wednesday and Thursday evenings, the first a dedication and the second a housewarming of their new palatial residence on Depot Street.

"Wednesday eve was the dedication and invitations were confined to relatives and immediate neighbors, about 35 being present. The dedicatory prayer was offered by J. H. Carpenter, and short talks were made by Bishop Peterson and Ezra Shomaker. Music was furnished by Alida Snow and Prof. Fred J. Fjelsted. The balance of the evenings entertainment consisted of games and refreshments.

"One of the most amusing games was an art guessing contest. Everyone was requested to draw a picture of the party opposite him at the table, and the crowd was then asked to name the photographs. Peter P. Dyreng guessed the greatest number.

"Thursday night invitations were issued to 70, a crowd of younger people made up mostly from the clubs. The High School orchestra furnished the music during the early part of the evening, and in addition to a short program, the principal entertainment was cards. Refreshments were served also.

"The Christensen home is an enviable possession and a credit to any city, built of white

brick and with every line in quality and style of finish noting stability.

"On the first floor is the reception hall and living room thrown into one, a large and small dining room, kitchen and pantry. The first three mentioned are finished with solid oak; the balance of the house is fir. The entire woodwork is finished in natural wood stain - no paint being used. The front door is bevel plate glass, copper joined. The doors to the china closet in the large dining room are of the same material. The ceiling of the living room is of oak beam finish and the furniture of the Craftsman finish.

"On the second floor are a library, three bedrooms, sun room and bath room.

"A modern basement with furnace, home cellar, laundry and coal bins, complete a thoroughly up-to-date building. The first cost is about \$8,000.00."

Albert and Jennie Christensen became very active in the church, social, cultural, civic and political life of the community in which they lived. Each had a great desire and capacity to serve.

Albert served on the Stake Board of the YMMIA, and traveled throughout Sanpete County in this connection. He was a member of the Stake High Council. Jennie was active in Relief Society; trained Retold Story contestants for the MIA on numerous occasions; and worked up acts for the benefit of the Primary organization, which were given annually for several years in connection with the silent moving picture shows. Both assisted Albert's parents, at times, with Temple Work.

Albert became a valuable member of the Manti Commercial Club, serving occasionally as an officer and on many committees engaged in civic and social service. The annual Rabbit Hunt Banquet was on his assigned list several times. Jennie was an early member of the Ladies Literary Club and served as its president in 1907 and as an officer in other capacities. She was a member of the club's "Ladies Quartet" for years,

and was its historian at the time of her death.

Albert was an incorporator of the Manti Electric Light Company and the Manti Theatre Company, and was the moving spirit in the organization of the highly successful municipal telephone system at Manti in 1907, and served as its president until 1925. He built the first garage in that city. He played a leading part in the change in the State law which secured one-half mill levy for High School purposes, served as chairman of the Manti School Board, and was chairman of the committee which successfully contested the removal of the County Seat from Manti to Ephraim.

The political life of the Christensens was exciting. Albert acted as County chairman of the Republican party for some time. They participated actively in a number of elections. Albert was elected County Attorney for two successive terms, and filled the office with credit. In 1908 he ran for Judge of the Seventh Judicial District Court, comprising Sanpete, Carbon, Emery, Grand and San Juan counties. The contest was a hot one, and he visited the various counties on speaking tours, often taking Jennie along on the campaign, and also a singing quartet of her friends, made up of Jessie Crawford, Ann Parry, Alida Wooley, Clara Hall, and trained by Edwardeen Parry Cottam. He won the election and ran again in 1912 for the same office. This second time the Sperry Sisters, Florence and Sarah, with their unusual baritone voices, accompanied by their father, who was a pianist, went along on the barnstorming sessions throughout the five counties involved to furnish "spicy" music. Judge A. H. Christensen was reelected, and this time it was by a decisive majority. He served until the beginning of 1917, and declined to stand for renomination although his party desired it.

Jennie was instrumental in helping to form a branch of the Daughters of Utah Pioneers in Manti, and became one of its first officers. We quote from the D. U. P. history of Manti Camp appearing in "These Our Fathers":

"To commemorate and honor the Pioneers



"Jennie" Snow Christensen
Writer and Homemaker



Old Snow Home today
(Where she was born)



Christensen Home on Depot Street, Manti, 1912.
In foreground: Jennie and sons, Phillip, Hale & Sherman.

who, with faith and integrity, made a peaceful habitation for their descendants, the Daughters of Utah Pioneers was founded.

"The Manti Camp was organized March 21, 1911, at the Manti Tabernacle. Sixty persons were present, three being pioneers of 1847. Mrs. Flora B. Horn officiated. The following officers were appointed:

"President: - - May Munk Livingston
1st Vice-Pres:--Jennie Snow Christensen
2nd Vice-Pres: - - Mable Pratt Warner
Recording Secretary:--Libbie H. Horning"

Jennie was doing quite a bit of creative writing as she found time, and had had several poems and a couple of songs published. In the summer of 1910, while in quarantine with her seven-year-old daughter Elaine, who was ill with scarlet fever, she wrote a lengthy poem, "The Wise Man", which captured first place in the Deseret News Christmas poem contest for that year. It was printed in the Christmas issue of the Deseret News, 1910.

Jennie Snow Christensen loved the simple things of life. The beauties of nature enthralled her. We quote again from the history of her by Mrs. Southwick:

"Jennie loved everything beautiful: the sighing of the wind in the elms; the chirp of crickets in the hush of evening; the raspy rustling of corn in the shock; the changing panorama of clouds in a ribboned sky; the lyrical rippling of waters; the consonant music of nature, or the dissonant music of life." And to which we might add - She loved the smell of sage, the flame of an "Indian Paint Brush", wild roses beside a meadow lane, and shasta daisies marching in measured clumps along either side of her front walk. And Jennie Christensen loved life!

But, though she loved life and gave and served to make it rich and beautiful for others to the extent of her capacity, she did not live too long to enjoy it. Following the birth of her fifth and last child, Phillip Van Buren Christensen, 23 Oct. 1911,

she never regained her health. A recommended operation by her doctor, the outcome of which was uncertain, she refused to have. Trips with her husband on his court holding tours, to the ranch on the Weber River in Wyoming, to the San Francisco Exposition the summer of 1915, all designed to stimulate the return of her health, were unsuccessful. She knew then she had not long to live, but was uncomplaining. She poured out, during her last few years, all the love and beauty and creative and cultural stimulation she could assemble, into the hearts and minds of her children; leaving less important work to hired help.

We quote from a letter written by Jessie Crawford Lund April 23, 1961:

"Dear Virginia: I'm so glad you remember my singing at your dear mother's funeral. I believe that was one of the hardest things I ever did. You see, your mother and I had been on a club convention together at Mt. Pleasant, Utah, at which I sang the number "Absent" as an encore. On the way home Jennie said, "Jessie, promise me you'll sing the song "Absent" at my funeral." This startled me - but I said, "Sure, if you go first. But if I go first you must promise to read some of your lovely poetry at mine." She said, "I won't need to promise." I never saw her alive again. I admired both your dear parents so much."

"Jennie" (Ellen Virginia Snow Christensen) died at the Covey Apartments on South Temple in Salt Lake City 27 July 1916, of dropsy. She had been transferred there from the Holy Cross Hospital, under the constant care of a trained nurse. She was buried in Manti, and was survived by her husband, five children, her father and stepmother and three brothers and three sisters.

From the Manti Messenger we quote this entry:

"Memorial"

"The Ladies Literary Club of Manti is called to mourn the death of one of its earliest and ablest members and its historian, Mrs.

Jennie Christensen.

"She was an earnest, enthusiastic member, ever ready in her kindly way in the suggestions for every activity in which the club was interested and in her gentle manner often poured oil on troubled waters.

"Each member of the club is a better one for her influence. Would that she could have been spared many years for our good. 'We shall meet, but we shall miss her.'

"If our loss is great, what of the greater loss of the home where the light has gone out? For, 'A mother is a mother still, the holiest thing alive'.

"Words fail to express our sympathy for the devoted husband, the motherless children and the lovely sisters and brothers. When the dark clouds get a little lighter may all realize that sometime they will understand.

Mrs. G. W. Martin
Mrs. H. S. Kerr
Mrs. L. F. Becker
Committee"

Written on the back of an envelope found among Jennie's possessions soon after her death were some lines she composed not long before. Born of her great faith, they speak for themselves:

"Song of a Soul"

"Out of the vast eternity I came
And from thee, Lord.
I, that was free, by flesh and blood am bound,
Bound at thy word.

While through the mystery of life I grope
Where is there balm
Save in the memory of that vast home
Which bids me calm.

And in the prison walls of flesh and blood
I sing my song.
I dream my dreams, -- poor, chained, rebellious dreams
Which fade ere long.

I shall be free when all that is of earth
 Beneath the sod
 Is laid; then back to the Eternity
 And thee, Oh God!"

Albert H. Christensen, husband of Ellen Virginia Snow (Jennie) was born 13 Dec. 1872 in Gunnison, Sanpete, Utah, the son of Lauritz Mathias Christian and Else Catherine Christensen Christensen, Danish emigrants of 1866. About four years following the death of his first wife Jennie he married Myrtle Farnsworth, 23 June 1920, in the St. George Temple. She was born 30 July 1885 in Pine Creek, Beaver, Utah, the daughter of William Henry and Harriet Susanna Shepherd Farnsworth. The couple had three children born to them: Cullen Yeates, 8 May 1921 in Manti; Mable Norma, 13 April 1923, also in Manti, and Katheryn, born 21 Aug. 1929 in Provo, where the family moved in the fall of 1924, later buying a home and settling in Orem, Utah, Utah.

Albert's fourth child by his first wife, Everett Hale, died of cancer just before he turned twenty-two, 9 March 1929, in the L. D. S. Hospital in Salt Lake City. He was buried in Manti.

Judge Christensen engaged in private law practice in Provo and established the law firm of Christensen, Staw and Christensen. It was a real joy to him when his firm, after several reorganizations, became known as Christensen and Sons, and included as partners himself and his three sons, Sherman, Phillip and Cullen.

He died in the Utah County hospital in Provo after a brief illness, 13 March 1957, at age eighty-four. He was buried in Manti. His widow, Myrtle F. Christensen, is still living at present in Salt Lake City. She was a choice companion to him and excelled as both mother and step-mother.

A book on the life of Judge Albert H. Christensen is in the process of being written for publication by his eldest son, A. Sherman Christensen, now Federal Judge for the State of Utah.

33. LAURETTA FERNLIN SNOW, born 27 Jan. 1880 in Manti, Sanpete, Utah; md. 5 Sept.

1906 in Manti, Andrew Love Neff; living in Salt Lake City, Utah, 1962.

"Retta", though the fifth child of Joseph Smith and Lucy Ellen Van Buren Snow, was their first to be born in the home at 301 East 2nd North, Manti, after it had been extensively remodded. She was born into the Snow family the day before her sister Jennie turned two, and was christened by her grandfather, Warren Stone Snow, 6 June 1880.

Retta's lovely mother died when she was just past six, and the lonely child turned to her older sister Jennie for companionship and comfort. The two girls developed a close relationship of love and mutual admiration which lasted throughout their lives.

As a child Retta was high-spirited and demanded her "rights"; later on she became clever enough to win these by other means. She developed a scintillating personality and was always the "life of the party". If her discipline became a problem in the Joseph Snow household she was sent to her Grandmother Mary Ann Snow's for a visit. This was no punishment for Retta, for she loved to stay at her grandmother's. Grandma Snow understood her for she was high-spirited too!

Retta had a special talent for pantomime and mimicry; she could be very amusing. Jennie early recognized this ability and taught her to give recitations and monologues with much action and vocal variations. In fact, Jennie often wrote readings for Retta to give in public - they made a fine team. Retta became a popular local entertainer. Today Retta credits her older sister with being her first teacher in the field of elocution, in which she later became so prominent.

She was baptised a member of the L. D. S. church some time after she turned nine, June 5, 1889, by F. C. Carlson of Manti. She attended Sunday School and other meetings of a religious nature in the Council House and the Manti Tabernacle. It was in the Tabernacle also that she attended the ceremony which marked her graduation from the eighth grade; that being the

"ultimate" in education in Manti at that time.

The winter of 1899/1900 Laretta Snow attended the Brigham Young Academy in Provo to further her education. A number of her Manti friends went along. She roomed with her cousin "Fan" Snow; they had a wonderful time! Retta admits that she really took only "fun" courses that year, and hardly studied at all. She was in plays and story telling contests; was a member of the ladies' basketball team, and attended all the school dances. She had many admirers - even the teachers liked her, though she says they shouldn't have because of her poor grades. But she excelled in the activities!

The following winter Retta stayed at home in Manti, because it was her younger sister "Louie's" turn to go to college. Again the winter of 1901/02 she attended the B. Y. A. and continued her training in dramatics, elocution and physical education. Her studies fared little better that second year, but she compensated again by being outstanding in the activities of the Academy, and gathering numerous friends. Especially the young men liked her. One of these, an upper classman whom the rest of her male admirers called "The Doctor" was Andrew L. Neff. He was one of the top scholars and student leaders at the college, and she was often seen in his company.

Retta remembers with pleasure winning a very important declamation contest that year, in which the final opposing contestant was the returned missionary and future congressman Don B. Colton. Before the contest she warned him jokingly not to pray to win for, she told him, a returned missionary's prayers would hold more weight than hers and that would be taking undo advantage! We can not doubt but that she herself prayed vigorously for the desired outcome.

Andrew Neff was one of the graduates of the Academy the spring of 1902, and planned to continue his education at Leland Stanford University in California. He and Retta had come to somewhat of an understanding by that time and planned to keep up a "heated" correspondence until his

return. But you know how things like that are - before long they weren't corresponding at all.

The Fall of 1902 Retta enrolled at the University of Utah in Salt Lake City, to specialize in Speech and Physical Education. She felt very fortunate to be able to study under Professor Maud May Babcock, noted teacher of the Speech arts. She registered for three of Miss Babcock's classes, thinking these would be a "cinch" for her, being as experienced as she was! But she failed to make an impression; Miss Babcock took little notice of her. Retta found out for the first time that if she were going to succeed she would have to study hard. She hardly knew how, but was determined to try.

One of her three speech classes was in Oratory. There were fourteen boys in the class; Retta was the only girl. One of the first examinations given in this class was an oral one. The students were to recite from memory that famous speech delivered by the patriot Patrick Henry, in which he said, "Give me liberty or give me death!" Retta studied and practiced in preparation for this assignment until she felt pretty sure of herself. When the time came for the examination, Miss Babcock sat in the rear of the classroom and took notes on each individual presentation, then followed with comments on each. When Retta's turn came she marched confidently to the front and truly "out did" herself. As she switched her way back to her seat she felt that she had been pretty eloquent - pride swelled within her bosom! She waited almost breathlessly for the comment to follow. Miss Babcock's voice rang out like the strike of steel from the back of the room: "Miss Snow, you have a powerful voice - but absolutely no feeling!"

Retta was ready to give up and transfer to the B. Y. A. in Provo, and told the President of the University so, saying that she just could not understand Prof. Maud May Babcock. On second thought, however, she determined to take private lessons from the lady and try to win her interest in that manner. Some of the girls who were succeeding in her classes were studying privately.

She went to Miss Babcock, who refused to take her as a private student, saying she had no available time. Retta wept at length and pleaded her cause, and was finally accepted. The price was the enormous sum of \$2.00 per half hours instruction. How Retta worked in preparation for those private lessons! Before the school year was over, her now eager teacher was extending her instruction periods to often two and sometimes three hours each, for the same price. Retta Snow had won a great battle - she had become one of Maud May Babcock's star pupils. She was accepted into the University Dramatic Club, a coveted honor, and was given parts in some of the major plays; meanwhile becoming much in demand as a reader, not only at the University but also in the city, as well.

The following summer she was one of the ten outstanding speech students chosen by Miss Babcock invited to attend Summer School in Chautauqua, New York. Here the group studied under the noted Professor of Speech, S. H. Clark, and other authorities.

The winter of 1903/4 Retta Snow again attended the University of Utah, where she continued her work with Miss Babcock, and enjoyed the privileges and prestige accorded that Professor's best students. As her education increased so did her ability and power for service. She became much sought after as a performer in that area, as well as in her home County when occasions took her there.

She studied again at the State University the summer of 1904, taking special work from visiting professors, including S. H. Clark. The fall of the year she went to Rexburg, Idaho at the invitation of Ezra Dalby, under whose principalship she taught Speech and women's Physical Education in the High School. Mr. Dalby, who once taught in Manti, had married a Manti girl. He asked Retta to also teach a class in Theology; but after a week's try she balked at that, feeling completely inadequate to teach the Bible to High School students. She did, however, serve on the Sunday School Stake Board.

Returning home from Rexburg the latter part of May 1905, Retta attended a small dinner party at the Lowry home. Here someone casually remarked that they had heard that "The Doctor" had returned to Provo with three years at Stanford University and a degree under his belt. Retta left the party in excitement, but with determination. She hurried to the home of her sister Jennie, who was expecting her third child at any moment, and said, "Can you hold off on the baby a few days 'Jen'? - Neff's home - I'm going to Provo for commencement!"

She did go and at the commencement dance she and Andrew saw each other. "Hello Andrew" - "Hello Retta". That was all - but then Retta Snow knew that out of all the men she had dated and by whom she had been courted, Andrew Love Neff was the one for her! And Andrew was just as determined about Retta. And, incidentally, Jennie did wait a few days to have her baby; her first son, A. Sherman, was born June 9th.

Retta went back to Rexburg the following September to teach her second year, and Andrew went to St. George where he became Principal of the High School. By that time there was a definite understanding between them, and you can be sure their correspondence never lagged that year. In the spring Retta returned to Manti and spent a busy, happy summer preparing for her anticipated marriage.

Being the last of the Snow sisters to marry, and having had greater opportunity for education and travel, Retta was now looked upon as an "authority" by members of her family. Her sisters doted on her and her young nieces adored her. They hungered for her too infrequent visits. She always brought the most current news, the newest ideas, most popular songs, up-to-date styles - for Retta was very fashionable. She was so witty, so stimulating and enthusiastic - and she always brought presents too! She had a rare sense of humor, as the stories which she repeatedly told on herself and others evinced. The validity of some of these might have been questioned at times. She often said, "I never let the truth stand in the

way of a good story."

Lauretta Fernlin "Retta" Snow and Andrew Love Neff were married 5 Sept. 1906 at the Snow home in Manti. Bishop Niels R. Peterson of the Manti North Ward performed the ceremony in the presence of the immediate families concerned. A wedding reception was held later that evening at the home. (The marriage was later solemnized in the Manti Temple 6 June 1907.)

The couple left almost immediately for Brigham City, Utah, where Mr. Neff began a term as Principal of the High School, which lasted for the next four winters. There Retta coached many of the High School plays. Their first two children were born while Andrew was serving in this position - Marshall Snow Neff in Manti, July 1907, and Andrew Joseph Neff in Brigham City, Nov. 1909.

The fall of 1910 Andrew and Retta moved to Heber City, Utah, where Andrew became Principal of the Wasatch High School. He served six years in that position, during which time Retta taught Physical Education and Speech part time in that High School. One year she entered several students in the State High School Speech Tournament and won three top awards. Letha Coleman and Ila Fisher were two of the girls participating, and Professor Maud May Babcock was the judge.

Following the birth of the Neff's last child, Ellen Lauretta, in Heber City March 1914, Retta suffered a nervous breakdown and was quite ill. She spent some time at the home of her sister, Jennie Christensen, in Manti. In Jennie's diary she mentions something of this:

"May 14, 1914. We just returned from the school exercises. Sherman has his new suit today. "Lu" is sitting here and Retta is lying on the "box seat". She just said it would be nice to look forward to living a few more years. I told her her chances were as good as ours. She says that if she is alive one year from today (and well, she adds now) she will treat us each with a one lb. box of chocolates, and an opera bar for "Gin" and "Elaine". And again: "May 17, 1914. Retta went

home today. I was terribly blue and lonely for several hours after she left. Father took her to the depot in his buggy. Retta had a nervous breakdown when her baby girl was five weeks old. I brought her down home with me, and she has been here for over two weeks."

The last of July 1916, one of the saddest experiences of Retta's life occurred. She was at the bedside of her sister Jennie when she passed away at the age of thirty-eight, following several years of poor health.

That Autumn, Andrew left to study for his doctorate at the University of California in Berkeley, and Retta moved with her children to her father's home in Manti and spent part of her time helping to care for Jennie's motherless children. Later she and her children joined Andrew in Berkeley, where they lived until he received his Doctors degree from the University there in the spring of 1918.

Dr. Neff obtained a contract to teach at Blackfoot, Idaho for the following school year; but after one week of teaching the school was closed because of the great influenza epidemic. Because of their strained financial condition at this time he went to live with his mother in Salt Lake City and Retta and the children returned to Manti to live at her father's home until Andrew could obtain another position.

By the beginning of 1919 Andrew was assisting Dr. Thomas at the University of Utah, in the History department of that school, where he taught economics. Retta and the children soon joined him in Salt Lake City, where the family bought a home. From 1919 until the time of his death Andrew was a member of the faculty of the University of Utah, and was made head of the Department of History and Political Science of that institution in 1935.

During the interning years many opportunities for service came to Retta S. Neff. She became active in her church, serving as president of the Primary of the 33rd Ward for two years. Following her Ward Primary service Retta was

called to serve on the Board of the old Liberty Stake Relief Society, where she supervised the literary work. Later she acted as second counselor in the presidency of the Board. She declined the presidency after serving for about five years.

Retta became active in politics. She was elected president of the Salt Lake Republican Women's Club. She became assistant to State Republican party vice chairman Margaret Cannon. In 1924 she and her sister-in-law, Kate C. Snow, were nominated on the Republican ticket from their districts for the State Legislature, but both were defeated by a Democratic majority, along with Utah State Senator Reed Smoot. Again in 1930 Retta was a candidate for the same office from her district. She campaigned for the party vigorously, and especially for incumbent United States President Herbert Hoover. She wrote some verses about him, which she gave dramatically at political rallies. A friend sent a copy to the President, and he responded with a personal letter of appreciation to Retta. Mrs. Neff went down to defeat with the blast of the "New Deal" along with that great American patriot, Herbert Hoover.

Club work occupied much of Retta Neff's time in Salt Lake City. She was active in the University's faculty wives club and served as its president for a time. She was invited to join the Authors Club, second oldest club in Utah. The members, who were authors, studied about authors and met every Wednesday morning. The membership was limited to twenty-two, and each member was assigned to give two papers a year. Retta felt it a distinct honor to belong to this group. She served as its president at one time.

In 1948 she became a member of the Ladies Literary Club of Salt Lake City. During her fourteen years membership she has served as a board member, on numerous programs, and has been in charge of flower arrangements under four different presidents, where her duty has been acting as chairman of table decorations for each monthly banquet and other special entertainments.

Though this is a large club, with a membership of hundreds, Retta is well acquainted, and very popular and greatly respected among the group.

Perhaps one of Retta's greatest accomplishments was the establishing of the Neff Floral Company. In this unusual effort she had but one ultimate purpose - the future security of her youngest son, Joseph. Joe had the misfortune to lose the sight of one eye in an accident, when a young boy. When he became of college age, being a great reader and fine scholar, he seemed inclined toward a scholastic career, like his father. With his impaired vision this direction, as a future, seemed extremely unwise to his parents. They worried about it and discussed it frequently. Retta conceived the idea of a floral venture; Joe was interested; Andrew lent his encouragement; the two other children offered to help, and the project was begun the latter part of the 1920s.

Retta worked part time at a local florist's without remuneration to learn about the business. Their first flowers were grown on the Neff farm in Crescent, and in their home garden and a home-made hothouse on the premises. Extras were purchased from other florists, wholesale. From a very small beginning, and with long hours and hard work, the project grew. No doubt Retta's personality and eagerness, coupled with her natural artistic talent and creative ability, had something to do with it. Too, she turned out to be an excellent businesswoman. Joseph was keen, talented, quick to learn, and easily adapted to the work - and he was a worker! There were problems and discouragements. As the business grew to be a competitive threat to other florists, a boycott was attempted against the Neffs by some of the larger concerns of the area. This could have meant disaster for their business. Retta questioned the wisdom of going ahead; Andrew said, "Surely you can't quit now!" Retta decided to meet personally with a committee of the leading florist executives and plead her cause. She was eloquent in her recital of the reasons for her venture. Thoroughly convinced, the group decided

to go along with her, and voted down the planned boycott. Joe eventually took over the Neff floral business, and, together with his wife and children, has worked hard to make it succeed. Today he is independent and well fixed, and numbers among his many assets one of the finest floral companies in the Salt Lake area.

In her prime, Retta was continually called upon for dramatic presentations and offerings, as well as original skits, toasts and introductions; no one was more clever with these than she. She was called upon often also to serve her family - father, brothers, sisters, nieces and nephews, even grandnieces and nephews - all looked to Retta in time of joy, in time of sorrow. Weddings, deaths, triumphs, difficulties, she was one of the first to be sought out and asked to share all; she never failed to be a bulwark for her family.

She had so many talents and accomplishments; only a few have been mentioned. We could go on and on recalling them:--the lovely chocolates she has made each Christmas time and boxed for friends and church bazaars; her untold trips to hospitals and places of mourning, with flowers and other gifts of cheer; her annual trips to cemeteries on Memorial Days, overladen with floral remembrances for her dead; the hospitality of her Mill Creek Canyon home, so graciously shared; her impeccable dinners and house parties - the list could be almost endless. It seems that in almost everything to which Retta Snow Neff put her heart and talents, she has been successful - except perhaps in politics!

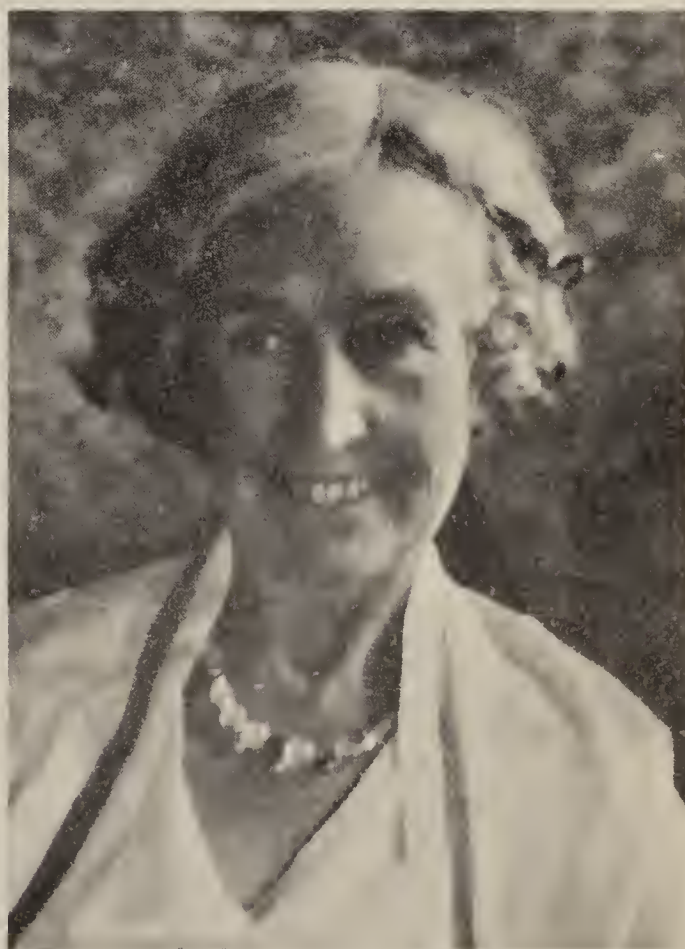
Andrew Love Neff, Retta's husband, was born 17 Feb. 1878 in Crescent, Salt Lake, Utah, the son of Benjamin Barr and Mary Ellen Love Neff. He was a man of highest ideals and unexcelled intellectual honesty, respected as a man, an advisor, a teacher, a scholar, an author, and a friend. He was a devoted father and husband. Not long before his death he and Retta took a trip to the east together and visited historical shrines of the nation and the Latter Day Saint Church in which they were both so interested. When Andrew was stricken with a heart attack



Neff Family
From Left: Marshall, baby Ellen, Laretta,
Joseph and Andrew.



Dr. Andrew L. Neff



Laretta Snow Neff

and died suddenly on the Neff farm in Crescent, he was in the process of completing the writing of a pretentious history of Utah, on which he had studiously labored in his available time for nearly twenty years. After his death, Retta made the necessary arrangements to have the book completed, and then mortgaged her home to secure the money to publish it. It is one of the best and most unbiased histories of Utah, as far as it goes, and is so considered by most authorities. Without Retta's untiring aid and encouragement, neither its writing nor publication would have been possible.

Now, approaching the eighty-third anniversary of her birth, "Retta" Snow Neff is the oldest living grandchild of Cheney Garrett and Lucy Phillips Van Buren, the last living child of Joseph Smith and Lucy Ellen Van Buren Snow. Lately she went via jet to visit her son Marshall in the east, going and returning alone. Currently she keeps her own house and raises and tends her own flowers, with an occasional "pick-up" from her daughter, Ellen Powell. She still attends her clubs and socials, and occasionally entertains. She is still popular, stimulating, witty - and still fashionable! Many years have borne many deeds and brought many choices to Retta. She has enjoyed life and lived it as she chose - and lived it bravely; realizing that "where much is given, much is expected."

34. SARAH LUCILLE SNOW, Born 24 Apr. 1882 in Manti, Sanpete, Utah; died 21 July 1955 in Salt Lake City, Salt Lake, Utah; md. 7 Sept. 1904 in Manti, George King Black.

Lucille, "Louie" or "Lou", as she was called interchangeably, was the youngest daughter and sixth child of Joseph Smith and Lucy Ellen Van Buren Snow.

Her mother was a beautiful woman of many talents, dark haired and queenly in her bearing, who loved her children dearly. But Louie remembered little of her, for she passed away in childbirth when the girl was a little less than four years old, leaving eight of her nine children motherless; one, Samuel F., having preceeded her in death.

Besides Louie, there were Warren Cheney, age fifteen; Claytie Ambrozine, eleven; Ellen Virginia "Jennie", eight; Lauretta Fernlin "Retta", six; the twins, Joseph Smith Jr. "Joe" and Edgar Van Buren "Ed" two-and-a-half; and the day old infant, Elmer Van Buren Snow. Louie's grandmother, Mary Ann Voorhees Snow, took the young baby and cared for him in her home until he died a couple of months after he turned four.

Louie's father was a tall, erect, handsome man, with wavy hair - "the kindest father that ever lived," according to Retta, who is the only one of his children remaining to remember. Retta has given an account of the Snow children's early life, and it has been most ably recorded in Elaine C. Southwick's history of her mother, Jennie Snow, from which we wish to quote a part, as follows:

"Mr. Snow, due to his interest in sheep and freighting, was often away from home. The children and their care was a constantly nagging worry to him. Claytie and Jennie, Retta and Lucille cooked, washed, mended, and tried to keep peace as best they could; but it tore his heart to see their little drawn, anxious faces, and watch their childish attempts to play "mother". One evening, however, he returned home to the aroma of freshly baked bread and apple pie, and the clean, acrid smell of lysol on scrubbed floors and woodwork. He heard the humming of a busy woman above the whistle of a teakettle, and the sizzling of fresh frying pork. His heart lifted at the happy laughter of contented children, and he knew that the author of this order must be induced to stay."

Lydia Losee Cox, widow of Frederick W. Cox, had been induced by Joseph's sister-in-law, Esther Snow, to come into the Snow home and help the needful children. Though she had children and grandchildren of her own, and was fifty years old, her big heart was touched and she had responded. Joseph married her a short time afterward, and she proved to be a wonderful blessing to his children and his home.

To "Aunt Lydia" goes the credit for most of Lucille Snow's early training, as well as much of that of her sisters and younger brothers. She trained the girls in the household arts and taught them the moral precepts of life, and taught them well. Though discipline was necessary at times, it was administered with wisdom and love. Again we quote from Mrs. Southwick's history of the Snows:

"The days were crowded with duties: milking, churning, washing, ironing, soap making, lamp cleaning, candle making, stove blacking.... The four girls took turns in helping to cook the breakfast of hot biscuits, fried pork, potatoes and gravy. About daylight each morning, Aunt Lydia would open the upstairs door and call, "Daughter, (not knowing whose turn it was) aren't you going to help me?" The one previously designated would respond.

"Washday was from sun to sun. Aunt Lydia was next to godliness, if cleanliness had anything to do with it. To scrub the clothes on the scrubbing board, through two suds, boil them in lye and soap for thirty minutes; to scrub them again before subjecting them to a hot, a luke warm, and through a bluing rinse, was the usual procedure. A starch made by boiling flour and water together was the final dunking. The girls rebelled so much at this seemingly endless process that Aunt Lydia finally consented to cut out one scrubbing; it was the unanimous decision that the clothes looked just as white.

"Aunt Lydia introduced another innovation--bottled fruit. Up until this time the children had never tasted it. Their mother had made jams and jellies, but as she never had sufficient good lids to cover the bottles (she used old ones and glued them on with pine gum), fresh fruit was out of the question.

"As the boys were usually busy in the fields, the girls took turns milking the cows. Jennie was fearful of cows because she'd been kicked by one; but Aunt Lydia insisted that she take her turn - she showed no favoritism. The girls worked laboriously

for praise.

"A work day trip into the fields north of town was often a family project. The children loved to jolt over the rough roads, gulp great breaths of the scent of new mown hay, mock the exuberant meadowlark; and as the shadows lengthened and stretched themselves eastward, marking the end of a long day of toil, the brothers and sisters joined in singing haying songs, some of which Louie's sister Jennie had composed."

Jennie was the composer of stories too. Often, at the close of the tasks of the day, in a summer afternoon's coolness of the Snow orchard east of the house, she would gather her sisters about her, and perhaps some neighbor children, and thrill them with stories of her own imagining. She did this, as Mrs. Southwick so vividly puts it, to the "chattering of birds, the buzz of insects, the cackle of a hen, or the kayock of Tuttle's peacock" across the way. Mrs. Southwick continues:

"Jennie's stories held as much charm in the winter as in summer. The potbellied stove in the dining room was the focal point around which the family listened. So intent were they sometimes that the dropping of a coal or the crackling of wood in the stove elicited a squeal from the younger children. While Jennie read, the other girls knitted their own and their brothers' stockings.

"On one such night in November 1889 there was a murder in Manti. Parlane McFarlane staggered from a saloon in a drunken frenzy and shot and killed H. C. Hansen and W. H. Golden. Joseph Snow, who had been Captain of Police the year before, was the only one who could control Parle when he'd been drinking. Lute Tuttle, a bystander, ran the four blocks to the Snow home, pounded on the door and yelled, "Come quick Joe! Parle's killed two men!" Aunt Lydia bundled up the children and, to get their minds off the tragedy, took them down the block to her married son, Charles', to see her new grandbaby.

"It was post-Manifesto time in Utah, and the children had been warned never to divulge the

names of whereabouts of their father to strangers. Though their father was not a polygamist, their grandfather, Warren Stone Snow, was. (He had five wives.) In the middle of one of Jennie's stories one night, two federal officers knocked at the door. Jennie calmly opened the door, bolted the screen, and asked the men what they wanted, while the other children trembled behind her.

"What's your father's name," they queried.

"Joseph Schmutz Schnutz", Jennie retorted defiantly and unhesitatingly. Aunt Lydia, on hearing the conversation from the adjoining room, rushed in to tell the officers what she thought of people who went around frightening children; and the door closed abruptly on the browbeaten men.

"Holidays were fun, though far between. Some of the most exciting times for the Snow children were the July celebrations -- the Fourth and the Twenty-fourth. The parade down Main Street, and the town meeting in the tabernacle, were the main attractions. For days beforehand, the girls were busy starching and ironing petticoats, etc., etc. The orchard was the scene of parade practices. Some of the young people were bands and played marches on instruments made of combs covered with tissue paper; others were the Goddess of Liberty, Columbia, John Bull, or just characters swaddled in old bunting. Everyone "slept out" the night before the holiday, and dawn brought the roar of cannons and the town band on a large hayrack serenading the Mayor, Bishops, and usually Joe Snow. Then came the mad scramble to get into new outfits (if they could be had.) Mr. Snow doled out twenty-five or thirty cents to each of the children, who spent this money grudgingly for goodies at five cents a whack. The celebration for the young people usually ended with a matinee dance.

"Christmas, the day of days, was not always what it could have been in the Snow household. The children would beg hard for a real Christmas tree with store trimmings, but they usually settled for a pinion pine or cedar tree, which they decorated with newspaper chains and

strings of cranberries and popcorn. Christmas oranges were savored lingeringly - even to the peelings; but usually Santa brought only an apple, some peanuts, perhaps some hardtack and possibly a doll for each girl.

"One year the girls found China dolls propped upon the windowsill (a substitute when there was no tree), but never did their dolls have dresses. When they saw their friends' clothed dolls they were ashamed of their naked ones."

Music played a welcomed part in the Snow household. The talented departed mother had early taught her little ones to sing. Nearly all of them learned to chord or improvise on the family organ. Claytie and Jennie often sang in public. It was not unusual to see the four girls gathered round the organ in song; or seated on the steps of their front porch of a summer's eve, blending their sweet voices in their favorite melodies. Sometimes their brothers joined them, for they too could sing. Warren had a good voice and one of his favorite songs was "The Ship that Never Returned", and he could really put his heart into "The Bird in the Gilded Cage". All of them loved "In the Gloaming". Joe and Ed, the twins, used to often join their neighbors, the Braithwait brothers, on the corner, barbershop style, in "Sweet Adaline", "Down by the Old Barn Gate", etc.

Lucille Snow was a great lover of music and especially gifted in that art. She was the only member of the Snow family to receive formal musical training. The winter she was eighteen, 1900/01, she went to Provo where she attended the Brigham Young Academy, taking special work in piano, voice, and choral work.

One of the most popular places of recreation when Louie was in her teens was "Funks Lake", now known as "Palisade Park". Located east of the town of Sterling, the spot had been chosen by Daniel Buckley Funk for such a purpose in 1873. Mr. Funk, who was from Manti, recognized the need for a pleasure resort for the citizens of Manti and the surrounding area, and with others who were interested, sought the sanction of

Brigham Young, who gave it heartily. At this time the place desired was used by the Indian Chief Arropine as a summer camping ground. The land of seventy acres was purchased from the Chief, where Funk planned to build an artificial lake by forcing water from Six Mill Creek uphill to the place designated. The Indians stood around laughing at the white man's folly of trying to force water uphill. But the lake was built, trees were planted around the lake, and a steamboat placed on it, and the resort flourished. Louie's sister-in-law, Kate Snow, in her journal speaks of the lake. We quote part:

"Funks Lake offered our only other means of celebrating during the summer months, aside from the Fourth and Twenty-fourth. It was a famous resort, the only one in Sanpete County. The Funks built a large dance pavilion, sold refreshments, and had a bathing house to accommodate swimmers. Family groups came out with their lunch baskets, spread a wagon cover on the ground, over which was put a white tablecloth, and enjoyed picnics.

"Crowds of friends planned outings there. Each family went in their own "outfit" -- a wagon or a white-topped buggy. Each selected a spot, got out their "grub box" and spread the cooked food on the table. Someone always stood by with a long willow covered with leaves, waving it back and forth over the food to keep away the flies.

"If a holiday came there was dancing for the children or a ride on the steamboat with its exciting, shrill whistle, which made the round trip of the lake for ten cents. The proprietors sold home made ice cream, candy and gum. Some walked down to where the water was shallow and waded. Others fished. The mothers usually sat on spring seats from the wagons, and visited, after the food had been put away.

"When we were older we went out on hay-racks in summer, perhaps twenty or more in one load, to attend the public dances. The horses were allowed to feed on the straw in the bottom of the rack while we danced. Horse races were later

staged there, but this brought a rough element, so horse racing was closed out."

Lucille Snow was born just shortly six years before the magnificent Manti Temple was dedicated. It stood on a hill only a few blocks directly north of her home. She grew into womanhood practically in the shadows of its lofty spires, and doubtless dreamed often of entering its holy precincts to become a bride, as her two eldest sisters had done.

Her sister Claytie had been married there, when Louie was fourteen, and moved away to a small farming community several hundred miles south into Garfield County, called Coyoto. During the next seven or eight summers Louie often visited at Claytie's. It was during one of those visits to Coyoto, about the turn of the century, that she attended a house party at the home of Bishop George M. Black, given for all the young people of the Ward. But let her son Elliot finish the story:

"Lucille had just been introduced to a young man, George K. Black, eldest son of the Bishop, and was talking with him when Patriarch Blackburn, also an out-of-town guest at the party, approached the two. Placing a hand on the shoulder of each he said, "George, and you, Sister Snow; you knew each other in the spirit world and there chose each other as life companions. You will have an abundance of happiness and a large posterity - many sons and daughters!" This remark was heard by many of the young people and greeted with much amusement and many giggles; for at that time George K. Black was engaged to a young lady by the name of Esta McCullia, and they were planning an early marriage. At the close of the party the incident was apparently forgotten.

"But fate has a strange way with the lives of people sometimes. A few months later Esta McCullia and her girl friend were taken from the bottom of the river, clasped in each others arms, accidentally drowned; and George K. Black was called into the mission field for the church and spent the next two years in California and Arizona

preaching the gospel.

"Sarah Lucille Snow and George King Black were married 7 Sept. 1904 in the Manti Temple. As the couple were leaving the beautiful structure after the ceremony that day, they were suddenly reminded of the incident of their meeting more than four years before, and of the words of the old Patriarch. Each felt that their marriage that day had divine approval."

Louie and George Black had twelve children born to them, including three pairs of twins: Joseph King; the twins, Elliot R. and Elmer S.; the twins, Evan George and Eva; Esther; Roberta; Lydia; the twins, Woodrow W. and Winnafred; and Lucile Black. All but two of these were born in Coyota (later changed to Antimony) Garfield, Utah; Lydia was born in Manti and the last child, Lucile, in Fillmore, Millard, Utah. All twelve children grew to maturity; ten are still living.

The couple's first home was in Coyoto, where George engaged in farming and dairying. After about eight years here they moved to Manti and settled for around five years on the same block where Louie was born. Returning to Coyota, (then Antimony) they spent an additional five years, and in the spring of 1922 moved to the town of Fillmore, in Millard County.

It was in Fillmore that their oldest daughter Eva died of typhoid fever, August 1922. There was an epidemic in the town at the time; Roberta was stricken also, but recovered.

Eventually the Black family settled in Tooele, Tooele, Utah, where there were opportunities for the boys in the mining industry. Joseph King, their oldest son, died in a Salt Lake Hospital in the early part of January 1942, from complications caused by over-exertion following a severe attack of influenza. He was engaged to be married at the time.

The Black home was a home where kindness and love ruled. George and Louie were both generous, outgoing, happy people by nature and they were devoted to their children and each other.

Religion meant a great deal in their home, and the entire family were active in church service. George was Ward Clerk from ten to fifteen years in Coyoto, then served as Second Counselor in the Bishopric, and as a member of the High Council of the Garfield Stake. His boys followed in his footsteps; he taught them to be men all the way. Elliot served a mission for the Church. He served for fifteen years in the quorum presidencies of the Seventies organization, and is at present first counselor in the High Priests quorum of North Tooele Stake. He has also served four Stake missions. Elmer served in two bishoprics of the Tooele Second Ward, as Second and then First Counselor. Even the grandsons of George and Lucille Black are following the pattern of church service. Elmer's oldest son, Don, served a mission in England; Elliot's oldest, George Elliot, labored for two years in the Southern States; Evan's oldest boy, Peter Dale, served in the North Central States Mission; and Woodrow's two oldest sons, Kenneth and Roger, are now in the mission field.

The girls in the Black family are all married, as are the boys; and count among their accomplishments, besides that of housewifery, those of Air Stewardess, trained nurse, Primary president, etc.

The father of the family, George King Black, who was born 9 Jan. 1879 in Kingston, Piute, Utah, the son of George and Clarinda King Black, died 2 Aug. 1944 in Tooele, Tooele, Utah. He had suffered for some years prior to his death of diabetes.

Sarah Lucille Black lived very close to eleven years following her husband's death. She spent these years happily with various of her children, who were scattered from California to Utah and Idaho. They ministered to her needs with the utmost love and kindness, as she had always done to them. She died 21 July 1955 in Salt Lake City, and was buried in the Tooele cemetery beside her companion of some forty years.

Elliot, in writing of his parents, continues:--
 "Mother was a very wonderful person. She loved



Edgar Van Buren and Dora Bosen Snow



George King and Lucille Snow Black
Parents of twelve children including three pairs of twins

music. She, too, filled many church assignments, besides raising twelve children; Primary, Y. L. M. I. A., Sunday School, Relief Society - she served and held positions of trust in all in her day. But it is not for these and her numerous other services that she will be longest remembered by us, her children; but for just being herself - our mother and our friend!

"It is now fifty-eight years since that wonderful day when our parents were wed. Today their descendants number seventy-five living and five who have passed on in death, plus twenty fine in-laws. There are twenty-eight men and boys who bear the Black name. Our Maker has been good to George and Lucille Black, leaving them ninety-five living people on the earth today to call them "blessed", and not a "poor excuse" among them."

35. JOSEPH SMITH SNOW JR., twin, born 16 Sept. 1883 in Manti, Sanpete, Utah; died 16 Apr. 1934 in Manti; md. 4 Nov. 1914 in Manti, Olive Lowry.

"Joe" Snow Jr. and his twin brother "Edd" were quite unlike in both looks and dispositions from the very beginning, and grew to be more so as time went on. Joe was dark haired, Edd was fairly light; Joe was slender and rather tall, Edd was short and pudgy; Joe was highly sensitive and somewhat of a dreamer; Edd was more practical; Joe liked to stay around home working with his father; Edd was independent and wanted to be "out for himself". Personalities are so often inborn, and this was evident from the first in the Snow twins.

Joe and Ed were the seventh and eighth children of Joseph Smith Sr. and Lucy Ellen Van Buren Snow, and followed four girls into the family. Their only living brother at the time, Warren C., was thirteen years one month and one day older than they.

When they were nearly two-and-a-half, their mother died from the combined effects of childbirth and the untimely removal of a large tumor. She left, besides the twins and the five older

children, a day old baby son. It was a saddened household that 28 Feb. 1886, and for the younger children their mother's continued absence must have been difficult to comprehend. The twins' baby brother was taken by their Grandmother Snow to care for; their sisters, Claytie, Jennie, Retta and Louie, ranging in age from eleven to just short of four, attempted to care for them, with the occasional help of a hired girl, until their father remarried about a year after their mother's death.

"Aunt Lydia", their stepmother, was like a real mother to them; she spent the remainder of her life trying with all her heart and strength to make a real home for them, where understanding, love and order reigned. Their father was the tenderest and kindest of fathers, and sheltered them with his love to the best of his ability. He often took them with him to his work in the fields; and as they grew older they became quite adept at farming and the handling of horses.

The whole family was a close-knit one, each proud of the accomplishments of the others. The girls were especially proud of their young twin brothers, and tried to teach them to speak pieces, or sing, or perform antics for their amusement. An illustration is remembered by their sister Retta, only member of the immediate Snow family living now, and has been recorded by Elaine Southwick, in these words:

"It was the custom in Manti at Christmastime for the young people to dress in outlandish or comic attire (as on Hallowe'en now) and go about the neighborhood passing the hat for pennies or goodies. But Christmas meant more than that to the Snow girls; so one year they coaxed their twin brothers, Joe and Ed, and their friend Ed Braithwaite, to wear their Sunday clothes and entertain in each home before asking for a handout. Jennie taught them to sing:

'As I was going to town one day
I saw young Billy from over the way
And Miss Sally dressed so gay
And he stepped up and kissed her.'

"Kissing in public in those days was a shocking thing; but Jennie, who added a dramatic touch to all she did, taught them an accompanying pantomime, which captivated their audiences. It was a lucrative gesture, as they were well paid in pennies and cookies. This episode marked the beginning of Christmas caroling in that neighborhood."

The twins started school when six, in the old North Ward school building or the Council House or City Hall, and continued attending in one or the other until they were just past ten. Then, on Jan. 1, 1894, a large new schoolhouse, southwest of the Council House and on the same block, was dedicated, and the education of the Snow boys and all of the other eligible children in Manti took on new meaning. This schoolhouse, later known as the "Red Building", which cost \$20,000 equipped, was a very monumental, ornate structure, and one of the finest school buildings in Utah at the time. Crowded to its fullest capacity its nine rooms could not accommodate all the children, and a beginners grade held forth in the North Ward one-room schoolhouse. A. C. Nelson became the principal and an eight grade system was inaugurated.

Joe Snow Jr. attended school for about four years in the new Red Schoolhouse, and completed the eighth grade; there was no High School training offered in Manti until 1905. About 1901/02 he attended the Brigham Young Academy in Provo for awhile, and that finished his formal education. Joe evidenced early in life a love for culture and the finer things. He had a keen sensitivity to the arts, inherited to a degree, perhaps, from his mother, but certainly encouraged by his older brothers and sisters. He enjoyed dramatics, but was especially fond of music, having a naturally good voice and teaching himself to play the piano well. He was a young man with fine potential and could have gone a long way had he had the means, or the opportunity for more education and encouragement.

Joseph's early life was marked by many celebrations of great importance to the community in which he lived. He grew up in Manti during

that city's expanding period. When he was four years and eight months old, 21 May 1888, the beautiful Manti Latter Day Saints Temple was dedicated. Built of local oolitic stone of a warm cream color, at the approximate cost of \$1,000,000, it stood on Temple Hill just a few blocks north of his home. Its two towers could be seen for many miles distance as one entered the valley from either north or south. A distinctive feature of this temple is the two spiral stairways, which contain 150 steps in each, with the height of each stairway being ninety-five feet from floor to ceiling. These are most unusual as they have no center support, being so intricately balanced as to make this unnecessary. No other temple has this. There are only five such stairways in the United States, including the two located in the west tower of the Manti temple.

Although young Joseph was of too tender an age to know or understand at the time, he had a personal family heritage in this magnificent temple. His grandfather, Warren Stone Snow, was the first to be shown the prospective site of the temple by President Brigham Young. The two went together to Temple Hill in early morning of 25 April 1877. Mr. Snow told of this later: "We two were alone; President Young took me to the spot where the temple was to stand; we went to the southeast corner and President Young said: 'Here is the spot where the Prophet Moroni stood and dedicated this piece of land for a temple site, and that is the reason why the location is made here, and we can't move it from this spot; and if you and I are the only persons who come here at high noon today, we will dedicate this ground.'" Joseph's great grandfather, Patriarch Gardner Snow, pronounced the benedictory prayer when the ground breaking ceremony was held at the temple site, Monday April 30, 1877 at 8:00 a.m., and excavation for the building commenced and was the second to use the shovel in that ground-breaking event.

The coming of the Rio Grande Western railroad to Manti from Thistle Junction in 1890, when Joseph was seven, marked another important event

during his early life. On 29 Dec. 1890 a great celebration was held in Manti, on the completion of this railroad through Sanpete County to Manti City. When the first train came in nearly every person in the town was at the depot, with bands playing, "shooting of anvils", and much excitement.

The Statehood celebration the first Monday in November 1895, when Joseph was thirteen, was a marvelous one. A huge program marking Utah's official entry into the Union of States was held in the Manti Tabernacle. One of the features was the singing of "Night before the Battle", which was effectively done by a double mixed quartet composed of Mrs. Eliza R. Voorhees, Mrs. Alice C. Tennant, Mrs. Ethel L. Reid, Miss Mary A. Bench, and the Messrs. L. A. Lauber, S. L. Voorhees, Nephi Bessey and Clair W. Reid. An Inaugural ball was given later, Jan. 6, 1896 in the "Tuttles' Hall" and every person in attendance was presented with a souvenir ribbon commemorating the occasion, with a likeness of Utah's first Governor, Wells.

In September 1906, just before his twenty-third birthday, Joseph Snow Jr. left to serve a mission for the L. D. S. church among the Maori people in far off New Zealand. Travel by slow steamboat was the order of ocean transportation at that time; missionaries had not the benefits of jet journeys to foreign ports as they have today.

On November 4, 1914, he was married in the Manti Temple to Olive Lowry, a Manti girl. A wedding reception was held for relatives and friends at the Lowry home on South Main Street that same evening. Joseph's young nieces, Elaine and Virginia Christensen, were very flattered to be asked to sing a duet on that occasion, "The Sweetest Story Ever Told". "Uncle Joe" had long been a favorite with his several nieces and nephews.

Joe had helped his father on the farm and spent much time at the herd with their sheep. He helped oversee the ranches at Gunnison and Starr for his brother-in-law, Judge A. H. Christensen

for a time. He was more interested, however, in salesmanship, and about the time of his marriage he had the opportunity to go into the Manti Hardware Company with his brother-in-law, Charles E. Riddle, and spent a number of years in that occupation. Later he traveled for the Utah Woolen Mills.

Olive Lowry Snow was born in Manti, Sanpete, Utah 2 April 1888, the daughter of John Lowry Sr. and Lorintiza Anderson Lowry. She was educated in Manti, and early received training as a saleslady in her father's store on South Main Street, the Lowry Mercantile Company. Here she worked for several years prior to her marriage and some afterwards, and was always cheerful, friendly and most efficient.

The couple's only child, a son, was born 11 Dec. 1917 in Manti and christened Van Buren Lowry Snow, but always called "Van."

Joseph Snow Jr.'s sudden death in Manti, 16 April 1934, at age forty, was a blow to his family. He was a considerate and loving husband, father and brother, and warm, courteous and sincere in his friendships. He was considered good looking, very pleasant company, and always a true gentleman in every sense of the word. He was buried in the Manti City Cemetery.

Not long after her husband's death, Olive Snow and their son Van moved to Salt Lake City where they lived for some time, and where Van was married 28 Dec. 1942 to Alice Grace Swan. Later Van and his family bought a home in Bountiful, Utah, just north of Salt Lake, and Olive bought one next to them. She had no difficulty obtaining employment as a saleslady in Salt Lake City, and has worked as such for the Paris Company there for many years. At seventy-four, even though retired from regular work, she is often called back to serve in the company's store during rush periods. She is still, as always, very trim and well preserved and independent, exceptionally friendly, and an excellent saleslady. She is also a proud and happy grandmother; and, living near, enjoys to the fullest her eight lovely grandchildren,

Van and Grace Snow's four girls and four boys.

36. EDGAR VAN BUREN SNOW, twin of Joseph Snow Jr., born 16 Sept. 1883 in Manti, Sanpete, Utah; died 2 Sept. 1940 in Salt Lake City, Utah; md. 2 June 1909 in Manti, Dora Geneva Bosen.

Ed was the most aggressive of the twin boys born to Joseph Smith and Lucy Ellen Van Buren Snow. He was full of life and fun and mischief, as many boys are. Deprived of his mother's care and love well before he was three years old, the supplying of his needs and direction were shifted from one to another of the older members of his family or to hired girls of short duration in the home, especially when his father was away. The coming of a step mother "Aunt Lydia" into the family was a blessing in his life. He always spoke highly of her when older.

His father was loving, kind and generous by nature, and inclined to spoil his children. Especially was he lenient with his small twin sons; his heart ached for the motherless little fellows. He took them with him whenever the opportunity afforded.

Ed, as did his brother Joe, grew up in a household of mostly girls, or so it must have seemed, since his only other brother, beside his twin, was thirteen years older. This brother, Warren C., was his idol throughout much of his life, and almost like a second father to him and Joe.

Ed attended school in Manti and graduated from the eighth grade. This was the best schooling offered locally in his time. He too, as the other Snow boys had done, worked with his father on the farm and with the sheep. Though small of stature he was vigorous and a good worker. But he longed to be independent and was inclined toward a career in business.

He was very jovial and loved a good time and, as he grew older, was interested in the various recreational activities that his home town afforded, and these were many.

With the coming of the Sanpete Valley Railroad to Manti, came one Frank Parry, a talented actor. He and his wife had played with several stock companies throughout Utah. He organized many dramatic companies in Manti and put on shows in Felts Pavillion, which was built in 1896. Some of the early plays he produced were "Jack O'Diamonds", "East Lynne", "Golden Giant Mine", "Confusion", "Captain Racket", etc. These plays were important events in Manti. Traveling companies also played in Felts Pavillion, which was not far from the Snow home, being located on the west side of Main Street between Second and Third North. Minstrel shows were held here too, and local fellows had real fun blacking up for these occasions.

Dancing was perhaps the most popular of entertainments for the young people of Manti, and these too, in Ed's day, were held in Felts or at Tuttle's Hall or south of town at Funks Lake. Roller skating too was held at Felts, as were Manti's first silent picture shows. Ice skating and sleighing were popular then, and hayrack riding parties too. Swimming furnished a lot of fun; the Warm Springs (later Crystal Springs) and Funk's Lake drew crowds from all over the country. Manti men and boys were enthusiasts for fishing and hunting. Trout Lake, City Creek, Funk's Lake, Ferron Reservoir and Fish Lake were near enough to draw the crowds, and of course there was always carp fishing with pitchforks in Sanpitch River or Gunnison Reservoir, if one cared to buck the mosquitoes.

At that time Manti was really baseball crazy. It seems that Dick Daley, who owned the confectionary store - the Sugar Bowl - was chiefly responsible for this craze. He got together a winning baseball team, importing part of the players, and they met all comers and won most of the games played. Workmen would leave their tools and Manti farmers would not work when these games were on.

Manti Theatre was opened in 1909; it was the best south of Provo. That was the year Ed Snow was married.

After the train reached Manti and even farther south to Marysvale, excursions by train became common and popular. Whole train loads of young and old would go to Funk's Lake, Costella, Saltair, Schofield, Richfield, Nephi or Ephraim.

It was perhaps at one of Ed's various trips to nearby Ephraim on the north that he met his future bride. Manti boys often went to Ephraim to attend dances. He and Dora Geneva Bosen of Ephraim were married at the Court House in Manti 2 June 1909. She was seventeen and very pretty; he was twenty-five. Nearly twelve years later, 17 March 1921, their marriage was solemnized in the Logan temple in Cache County, Utah, at which time they had their five sons sealed to them - Edgar Bosen, Howard Wallace, Walter Donald, Philip Warren, and Boyd Van Snow.

The first four or five years of their marriage were spent in Manti, where their first two sons were born. Then they moved to Franklin County, Idaho, living first at Riverdale and then taking a farm to run at Minkcreek not far from there. Son number three was born at Riverdale, number four in Salt Lake City, and number five at Minkcreek.

Around 1921/22 Ed Snow moved his family to Salt Lake City where he took a position as a wool buyer, under the direction of his brother Warren C. Snow, who was then in charge of the Salt Lake office for his company and one of the leading wool buyers in Utah. Ed was successful in this and continued with it until shortly before his death.

In Salt Lake City, 16 April 1924, Dora and Ed's first daughter and last child was born. The child was sickly and they had her christened two days following her birth, and named her Elaine Snow. She died in three weeks, 7 May 1924, and was buried in the Wasatch Lawn Memorial Cemetery in Salt Lake City.

Edgar Van Buren Snow died of the effects of kidney trouble, 2 Sept. 1940 in Salt Lake City. He was approaching his fifty-seventh birthday when the end came. He was buried beside his baby daughter in Wasatch Lawn Memorial Cemetery. His widow, five sons and nine grandchildren

survived him, besides three sisters, Claytie, Retta and Louie.

From the obituary notice of Ed's wife Dora, who survived him for seven years, we gain the following information: "Dora Geneva Bosen Snow Montgomery, 54, died of carcinoma Friday at 12:15 at her residence, 336 West 2nd North, Salt Lake City. Born 30 Sept. 1892 in Ephraim, Sanpete, Utah, she was a daughter of Andrew Curtis and Louise Carlson Bosen. She received her early education in Ephraim and later attended Snow College there.

"In 1909 she was married to Edgar V. Snow. He died in 1940, and on April 24, 1942 she was married to Oliver Montgomery in Preston, Idaho. She was an active member of the L. D. S. church, and prior to her illness had been active in the Relief Society organization.

"Surviving are her second husband, five sons: Edgar B., Walter D., Philip W., and Boyd V. Snow, all of Salt Lake City; Howard W. Snow, Los Angeles; 12 grandchildren, eight sisters and three brothers: Mrs. Leona Mower, Mrs. Ivy Clark, Ira Bosen, and Mrs. Leona Hollingsworth, all of Salt Lake City; Mrs. Pearl Seitz, Glendale, Calif.; Mrs. Gladys King, Oakland, Calif.; Mrs. Ruth Smith, Mrs. Melva Wheeler and Roy and Curtis Bosen, all of Preston, Idaho, and Mrs. Delora Berger, Murray, Utah.

"Funeral services will be conducted Tuesday at 1:00 p.m. at 36 E. 7th S. Burial will be in Wasatch Lawn Memorial Cemetery, Salt Lake City." The notice was dated ____ Nov. 1947.

37. ELMER VAN BUREN SNOW, born 27 Feb. 1886 in Manti, Sanpete, Utah; died 6 May 1890 in Manti.

He was born the day before his mother's death; his birth contributed to her passing. He was taken by his paternal grandmother, Mary Ann Voorhees Snow of Manti, and raised until he was a little past four years and two months old, when he died. He was buried in the Manti City Cemetery beside his mother and a brother Samuel F. who



Frederick Cheney Van Buren at 79
Oldest Living Grandson of
Cheney Garrett and Lucy Phillips
Van Buren



Lauretta Snow Neff at 82
Oldest Living Granddaughter of
Cheney Garrett and Lucy Phillips
Van Buren

preceeded him in death. He was the youngest grandchild of Cheney Garrett and Lucy Phillips Van Buren.

Here ends the story of the sons and daughters of the Utah Pioneers among the Van Buren descendants, as far as this book goes. Four of these are still living, and chapters will be added to their histories perhaps. The generations which have followed them, about which we give only the vital statistics, were born into a world quite different from the one in which they lived and wove their patterns of life. With their works and faith they helped to build this new world for future generations, and gave it to us as our heritage from the past. It is a better world, a greater world, than they were given. From sagebrush to cement and steel; from covered wagon to jets and moon-going craft; from runner or pony express to telstar, is a great span in accomplishment, but took only such a little time as the eternities of time are accounted. It is only yesterday that our grandparents walked the earth and did the work that they were called upon to do because of circumstances and time and place; and by their simply doing well the things they did, and building with their vision cast afar, they helped to give us greater opportunities than they had ever dreamed. We hold in our hands the responsibility to do the same for those who follow us! But let us look back long enough to appreciate the things they sacrificed - in so doing. Let's catch the spirit of "old fashioned" times and bless them in our hearts for each seemingly small homely task achieved. They were our people, and of their same blood and substance we are made.

A few verses in a newspaper column about the olden days recently caught our attention. Though undoubtedly a satire and somewhat overdrawn, they contain literally more truth than poetry. 'Tis something to ponder in this age where many are constantly seeking more leisure, more conveniences and greater ease; wanting more and giving less.

"Mama's Mama"

Mama's mama, on a winters day
 Milked the cows and fed them hay;
 Slopped the hogs, saddled the mule
 And got the children off to school.
 Did a washing, mopped the floors,
 Washed the windows and did some chores.

Cooked a dish of home-dired fruit,
 Pressed her husband's Sunday suit.
 Swept the parlor, made the bed,
 Baked a dozen loaves of bread.
 Split some firewood, and lugged it in,
 Enough to fill the kitchen bin.

Cleaned the lamps and put in oil,
 Stewed some apples she thought might spoil.
 Churned the butter, baked a cake,
 Then exclaimed: "For mercy's sake,
 The calves have got out of the pen!"
 Went and chased them in again.

Gathered the eggs and locked the stable,
 Returned to the house and set the table.
 Cooked a supper that was delicious,
 And afterwards washed all the dishes.
 Fed the cat, sprinkled the clothes,
 Darned a basket full of hose.

Then opened the organ and began to play:
 "When you Come to the End
 Of a Perfect day."

--Anon.

FOURTH GENERATION

Great-grandchildren of
Cheney Garrett and Lucy Phillips Van Buren

MARY FRANCES CALLAWAY (12) and her husband, Daniel Duncan McArthur, were the parents of six children, all born in St. George, Washington, Utah, as follows:

38. SYBALL McARTHUR, born 23 Dec. 1872; died 13 May 1889 in St. George; unmd.
39. DUNCAN McARTHUR, born 10 Aug. 1875; died 25 Aug. 1937 in St. George; md. (1) 10 Jan. 1898 in St. George, Mary Ann Sullivan (dau. of Joseph J. and Mary Ann Worthen Sullivan) born 24 Nov. 1878 in St. George, died 30 Sept. 1928 in St. George; he md. (2) 1 June 1932, Estella Jacobsen (dau. of James and Sarah Legge Jacobsen) born 8 Mar. 1890 in Pine Valley, Washington, Utah.
40. LEVI McARTHUR, born 8 Sept. 1879; died 8 Sept. 1883 in St. George.
41. WILFORD WOODRUFF McARTHUR, born 30 Apr. 1884; living in 1962; md. 13 Dec. 1908 in St. George, Etta Leah Morris (dau. of Richard A. and Henrietta Adams Morris) born 11 July 1887 in St. George.
42. ARTHUR McARTHUR, born 12 May 1886; died 14 July 1947 in Salt Lake City, Salt Lake, Utah; md. (1) 23 Apr. 1911 in St. George, Luella Foster (dau. of Charles Franklin and Asenith Pamela Duncan Foster) born 14 June 1887 in St. George; died 16 Aug. 1930 in Salt Lake City; he md. (2) Mathea Olsen, a Danish girl, (div.); he md. (3) 2 Dec. 1935 in Farmington, Davis, Utah, Jeannette Whitehead Peterson, a widow, (dau. of James B. and Julia Whitmore Whitehead) born 24 July 1892 in Springville, Utah, Utah; she md. (3) John Wesley Millett.
43. ELLEN McARTHUR, born 19 Apr. 1890; died

22 May 1957 in St. George; md. 15 Mar. 1910 in St. George, Hans Anderson Jr. (son of Hans and Eliza Ann Slack Anderson) born 1 July 1890 in Toquerville, Washington, Utah; died 7 July 1951 in St. George.

LEVI CHENEY CALLAWAY (13) and his wife Caroline Adolpha Grange were parents of the following six children:

44. CLARENCE LEVI CALLAWAY, born 30 Dec. 1880 in Pioche, Lincoln, Nevada; died 26 May 1882 in Silver Reef, Washington, Utah.
45. MARY LOVINA CALLAWAY (who changed her name to Hattie Mae Callaway) born 9 Dec. 1882 in Silver Reef, Washington, Utah; died 22 Apr. 1902 in Panaca, Lincoln, Nevada; unmd.
46. GEORGE FRANKLIN CALLAWAY, born 22 Oct. 1885 in Panaca, Lincoln, Nevada; died 3 Oct. 1924 in Richfield, Sevier, Utah; md. 8 June 1907 in Richfield, Anna Olivia Anderson (dau. of Bengdt and Olivia Nielson Anderson) born 1888/89 in Richfield; died in Albuquerque, Bernalilla, New Mexico; she md. (2) Wayla Ellis.
47. LAURA GENEVIEVE CALLAWAY, born 26 Mar. 1890 in Panaca, Lincoln, Nevada; living 1962; md. 27 Dec. 1911 in Panaca, Elliot Snow (son of Mahonri M. and Harriet Orilla Peters Snow) born 30 May 1887 in St. George, Washington, Utah; died 25 Mar. 1958 in Santa Monica, Los Angeles, Calif.
48. RALPH LEE CALLAWAY, born 16 Apr. 1893 in Panaca, Lincoln, Nevada; living 1962; md. 26 June 1912 in Panaca, Olive Jane Hamblin (dau. of Obed Edwin and Margaret Jamime Adair Hamblin) born 17 Mar. 1893 in Clover Valley, Lincoln, Nevada.
49. CAROLYN EUGENA "CARRIE" CALLAWAY, born 1 Apr. 1901 in Panaca, Lincoln, Nevada; died 14 May 1901 in Panaca.

GEORGE WASHINGTON CALLAWAY (14) and his wife Refina Sevena Nelson, had ten children, all born in Richfield, Sevier, Utah, as follows:

50. ANNIE LUCILE CALLAWAY, born 17 Mar.

- 1888; md. 30 Sept. 1913 in Richfield, as his second wife, William Simeon Greenwood (son of Barnard Hartley and Eunice Howd Greenwood) born 18 Feb. 1882 in Central, Sevier, Utah; died 16 Apr. 1942 in Richfield.
51. MARY LaPRIEL CALLAWAY, born 17 Dec. 1890; md. 23 Nov. 1912 in Provo, Utah, Leon Hammer Cluff (son of Hyrum and Mary Ellen Worsley Cluff) born 16 Apr. 1886 in Provo; died 21 May 1958 in Seattle, King, Washington.
 52. WILMA CALLAWAY, born 4 Feb. 1893; died 1 May 1922 in Provo, Utah, Utah; md. 23 Mar. 1914 in Richfield, Harry Mayo (son of Harry and Elizabeth Howsen Mayo) born 16 Sept. 1883 in Blackburn, England; died 21 Jan. 1951 in Salt Lake City, Salt Lake, Utah.
 53. VERA LEOMA CALLAWAY, born 8 Aug. 1895; died 17 May 1949 in Riverside, Riverside, Calif.; md. 6 July 1912 in Richfield, Edwin Parley Whiting (son of Sylvester and Hulda Louise Sanders Whiting) born 1 Jan. 1890 in Gunnison, Sanpete, Utah.
 54. GEORGE KENNETH CALLAWAY, born 19 Jan. 1898; md. 2 Oct. 1931 in Garden Grove, Orange, Calif., Audrey Elizabeth Hunt (dau. of Silas William and Annie Eleanor Rawlinson Hunt) born 15 Feb. 1905 in Haymarket, Prince William, Virginia.
 55. LEDA CALLAWAY, born 7 July 1901; died the day of birth in Richfield.
 56. JESSIE EDNA CALLAWAY, born 14 Sept. 1902; died 11 Apr. 1962 in Seattle, King, Washington; md. (1) 15 Dec. 1925 in Richfield, Walter Wixsom, (Div.); md. (2) 1932 in Seattle, Andrew Martin Lokkebo (son of Martin S. and Marie Howland Lokkebo) born 14 Mar. 1895 in Eikefjord, Norway.
 57. PAUL LEON CALLAWAY, born 17 Jan. 1905; died 10 Feb. 1928 in Richfield; unmd.
 58. BERYL IRENA CALLAWAY, born 20 Feb. 1908; md. 15 Jan. 1925 in Richfield, Clarence Roy Anderson (son of Julius Peter and Mary Marie Jacobson Anderson) born 15 Aug. 1904 in Elsinore, Sevier, Utah.
 59. FRANK CALLAWAY, born 10 Mar. 1911; died the day of birth in Richfield.

JULIA ANN CALLAWAY (15) was the mother of six children, three by her first husband William Pratt Stephens and three by her second, Archibald McNeil, as follows:

First Marriage

60. MARY ISBELLA "BELLE" STEPHENS, born 28 Dec. 1882 in Silver Reef, Washington, Utah; died 19 Sept. 1920 in Eureka, Juab, Utah; md. 1 Jan. 1902 in Eureka, Heber C. Kimball Mellor (son of James Jr. and Charlotte Elizabeth Dack Mellor) born 20 Mar. 1876 in Fayette, Sanpete, Utah; died 11 Nov. 1945 in Eureka.
61. IDA MAY STEPHENS, born 20 July 1887 in Union, Washington, Utah; living 1962; md. 19 July 1910 in Salt Lake City, Salt Lake, Utah, Charles Fenton Dean (son of Harvy Fenton and Ida Jane Pepperdell Dean) born 6 July 1886 in Wichita, Sedgwick, Kansas; died 15 Dec. 1938 in Sandy, Salt Lake, Utah.
62. WILFORD HAMILTON STEPHENS, born 9 Sept. 1888 in Orangeville, Emery, Utah; died 9 Dec. 1932 in Washington, Washington, Utah; md. 6 Oct. 1914 in St. George, Washington, Utah, Lydia Ellen Larson (dau. of Andrew Hyrum and Mary Emily Covington Larson) born 12 Oct. 1892 in Washington, Washington, Utah.

Second Marriage:

63. KENNETH CALLAWAY McNEIL, born 31 Jan. 1895 in Orangeville; died 26 June 1947 in Salt Lake City, Salt Lake, Utah; md. 6 Nov. 1919 in Salt Lake City, Sigrid A. Larson (dau. of Augustus and Emelia Lund Larson) born 24 Aug. 1898 in Norkkoping, Sweden; died 9 June 1958 in Salt Lake City.
64. CHENEY GARRETT McNEIL, born 5 Jan. 1897 in Orangeville; died 7 Feb. 1955 in Orangeville; md. 6 Aug. 1921 in Orangeville, Edria Petty (dau. of Heber Alonzo and Malinda Lowery Petty) born 24 Aug. 1902 in Ferron, Emery, Utah.
65. ZELLA McNEIL, born 6 Apr. 1899 in Orangeville; died 4 Dec. 1899 in Orangeville.

SAMUEL ROLLO CALLAWAY (16) and his wife, Ida Keate, had the following seven children:

66. GEORGIA CALLAWAY, born 13 Feb. 1889 in St. George, Washington, Utah; living 1962; md. 1 Jan. 1912 in Provo, Utah, Utah, Samuel Kale Raile (son of Frederick and Elizabeth Barbara Keil Raile) born 23 June 1889 in Provo; died 19 July 1927 in Los Angeles, Los Angeles, Calif.
67. ROLLO WALTER CALLAWAY, born 10 Mar. 1891 in St. George; living 1962; md. 30 Dec. 1951 in Monrovia, Los Angeles, Calif., as her second husband, Catherine Isabella Bernadette Schafer Harger (dau. of Jacob Edward and Catherine Anna Drexler Schafer) born 16 Feb. 1908 in New Hartford, Oneida, New York.
68. ROBERT CLEVELAND CALLAWAY, born 16 Nov. 1893 in St. George; died 17 Apr. 1904 in Provo, Utah, Utah.
69. IDA NEVADA CALLAWAY, born 15 Apr. 1895 in St. Thomas, Lincoln, Nevada; living 1962; unmd.
70. ANTHONIE WARD CALLAWAY, born 5 Aug. 1897 in St. Thomas; died 8 Nov. 1905 in Provo, Utah, Utah.
71. SHELDON LEVI CALLAWAY, born 29 Sept. 1900 in St. George, Washington, Utah; died 12 Jan. 1960 in Los Angeles, Los Angeles, Calif.; unmd.
72. ROBERT CECIL CALLAWAY, born 17 Dec. 1904 in Provo; md. 17 June 1938 in Redwood City, San Mateo, Calif., Elizabeth Roper (dau. of Norman Brownel and Annie Cade Hervey Roper) born 21 Aug. 1904 in Cananea, Sonora, Mexico.

SILAS MILTON CALLAWAY (17) had three children by his first wife, Loretta Merriam, and one adopted child by his second wife, Emily Louise Doolittle, as follows:

First Marriage:

73. MARY OLIVE CALLAWAY, born 23 Apr. 1893 in Orangeville, Emery, Utah; died 9 Aug. 1954 in Indio, Calif.; md. 27 June 1918

- in Ogden, Weber, Utah, Horace William "Hod" Mellus (son of Lewis Alfred and Nellie Helen Hess Mellus) born 27 Feb. 1898 in Farmington, Davis, Utah; he remd.
74. EDWIN MILTON "ED" CALLAWAY, born 20 Dec. 1894 in Orangeville; md. (1) Gertrude Murphy (Div.); md. (2) 13 July 1921 in Price, Carbon, Utah, Lillie Belle Allred (dau. of James Lafayette and Cynthia Jane Williams Allred) born 28 Dec. 1896 in Emery, Emery, Utah, (Div.); md. (3), (4), (5) unknown to us.
75. GEORGE ELROY CALLAWAY, born 3 June 1897 in Manti, Sanpete, Utah; md. 17 Sept. 1918 in Salt Lake City, Salt Lake, Utah, Luella Christina Jensen (dau. of Martin C. and Mary Christiansen Jensen) born 21 Oct. 1897 in Mayfield, Sanpete, Utah.

Second Marriage:

76. MILTON MARION CALLAWAY, born 12 Sept. 1914 in LaGrande, Union, Oregon (son of Asa Doolittle and Mary Antonette Banton Benton). His mother died when he was born, and he was adopted when six months old by his paternal grandmother, Emily Louise Doolittle (Benton) and her second husband, Silas Milton Callaway. He md. 13 Sept. 1936 in Nampa, Canyon, Idaho, Florence Mable Crawford (dau. of William Elmore and Elsie Blanche Moore Crawford) born 6 Oct. 1918 in Hartville, Wright, Missouri.

ELLEN IDA CALLAWAY (18) and William Wallace Crawford were parents of the following five children:

77. MARY CECILIA CRAWFORD, born 5 Apr. 1887 in Orangeville, Emery, Utah; died 20 Feb. 1888 in Orangeville.
78. ZELLA CRAWFORD, born 20 Dec. 1888 in Castle Dale, Emery, Utah; died 1 June 1952 in Ogden, Weber, Utah; md. (1) 23 Nov. 1910 in Manti, Sanpete, Utah, Calvin C. Cox (son of William Arthur and Mary Christena Andersen Cox) born 10 Feb. 1886 in Manti; died 23 June 1935 in Gooding, Gooding, Idaho; she md. (2) 31 Jan. 1939 in Farmington, Davis, Utah, Richard James Ware (son of James and Frances

Gilbert Ware) born 24 Dec. 1889 in Cozard, Dawson, Nebraska; died May 1950 in Kearny, Buffalo, Nebraska.

79. JESSIE CRAWFORD, born 8 May 1891 in Orangeville, Emery, Utah; md. 29 June 1910 in Manti, Sanpete, Utah, Carl Albert Lund (son of Fredrick Adolphus and Hanna Katherena Eugenia Wallin Lund) born 26 Jan. 1889 in Ogden, Weber, Utah.
80. KATE CRAWFORD, born 12 Aug. 1893 in Orangeville; died 13 Aug. 1938 in Gooding, Gooding, Idaho; md. 29 June 1912 in Logan, Cache, Utah, Franklin Hansen Hougaard (son of Louis H. and Dinah Hansen Hougaard) born 19 Feb. 1891 in Manti, Sanpete, Utah; died 11 Aug. 1962 in Salt Lake City, Salt Lake, Utah.
81. WILLIAM ELDEN CRAWFORD, born 3 Aug. 1896 in Manti; died 12 Nov. 1953 in San Diego, San Diego, Calif.; md. (1) 14 Aug. 1920 in Salt Lake City, Chloe Smith (dau. of Andrew E. and Flovilla Day Smith) born 1 Dec. 1895 in Castle Dale, Emery, Utah, (Div.); md. (2) 11 Mar. 1940 in Ogden, Weber, Utah, Margaret Scocroft (dau. of Willard Scocroft) born 2 Oct. 1902 in Ogden.

JOHN VAN BUREN (19) was the father of four children, all by his first wife, Emma Maude Rowell, as follows:

82. IRMA ISBELLA VAN BUREN, born 23 July 1893 prob. in San Bernardino, San Bernardino, Calif.; md. 27 July 1914 prob. in Oakland, Calif., Fredrick William Biebesheimer (son of Lewis Philip and Barbara Ann Miller Biebesheimer) born 31 Dec. 1887 in Los Angeles, Los Angeles, Calif.; died 28 Dec. 1943 in Los Angeles.
83. LLOYD LESLIE VAN BUREN, born 16 Dec. 1894 prob. in San Bernardino; died 8 Nov. 1956 in San Diego, San Diego, Calif.; md. 27 Aug. 1921 at Chicago, Cook, Illinois, Miranda Moore (dau. of John and Alice Gillam Moore) born 12 Oct. 1899 in Burgesville, Ontario, Canada.
84. THELMA CLAIRE VAN BUREN, twin, born 13 Aug. 1899 in San Bernardino, San Bernar-

- dino, Calif.; md. 13 Aug. 1916 at West Riverside, Riverside, Calif., Ervin Benninger (son of Benson C. and Viola Meobecker Benninger) born 17 Dec. 1894 in Meshoppen, Wyoming, Pa.
85. ELMER EDWIN VAN BUREN, twin, born 13 Aug. 1920 in San Francisco, Calif., Rose Wood (dau. of R. N. and Edna Rich Wood) born 19 Nov. 1899 in Charles City, Floyd, Iowa; died 7 May 1951 in Oceanside, San Diego, Calif.

EDWIN GARRETT VAN BUREN (20) and Jessie Hannah Pickerell, his wife, had one stillborn and three living children, all born in Jenner, Sonoma, Calif., as follows:

86. MARJORIE VAN BUREN, born 1903; died at three years (1907) in Jenner.
87. PERCY VAN BUREN, born 1904; died at seven (abt. 1911) in Jenner.
(An infant born dead 1905 in Jenner)
88. HARRY CLIFFORD VAN BUREN, born 8 Oct. 1906; died 19 Dec. 1931 in Scotia, Humbolt, Calif.; md. 25 Apr. 1929 in Scotia, Amy Upton Hopper (dau. of George Wesley and Nora May Cook Hopper) born 12 Mar. 1908 in Requa, Del Norte, Calif.; she remarried following his death, but div.

LOVINA LORETTA VAN BUREN (22) and her husband Thomas Fullmer, were parents of eleven children, as listed:

89. THOMAS DARRELL FULLMER, born 5 Sept. 1890 in Orangeville, Emery, Utah; md. 26 Sept. 1923 in Manti, Sanpete, Utah, Grace Josephine Blaine (dau. of John Thomas and Christina Peterson Blaine) born 14 May 1891 in Spring City, Sanpete, Utah.
90. CLINTON MORLEY FULLMER, born 15 Sept. 1892 in Orangeville; died 19 Nov. 1909 in Orangeville.
91. VERONA GENEVA FULLMER, born 31 Oct. 1894 in Orangeville; died 27 Apr. 1940 in Price, Carbon, Utah; md. Sept. 1930, Victor Adams Wareham (son of Seth and Margaret Ann Shaw Wareham) born 1 Sept. 1886 in Ferron, Emery, Utah.

92. CHESTER G. FULLMER, twin, born 18 Aug. 1897 in Orangeville; died 9 June 1943 in American Fork, Utah, Utah; unmd.
93. JESSIE FULLMER, twin, born 18 Aug. 1897 in Orangeville; she died 27 Aug. 1897.
94. GLEN VAN FULLMER, born 12 Nov. 1899 in Huston, Custer, Idaho; unmd.
95. LAURETTA FULLMER, born 15 Mar. 1902 in Leslie, Custer, Idaho; died 1 Apr. 1914 in Orangeville.
96. ORA MAY FULLMER, born 13 Mar. 1904 in Leslie; died 15 Mar. 1904 in Leslie.
97. LYNDON J. FULLMER, born 4 June 1906 in Orangeville; died 6 June 1906 in Orangeville.
98. FRANK G. FULLMER, born 20 Sept. 1907 in Orangeville; unmd.
99. INEZ FULLMER, born 15 July 1911 in Orangeville; md. 6 Aug. 1938 in Orangeville, Alfred Jackson Allred (son of Marion Francis and Julietta Chidester Allred) born 3 Feb. 1915 in Loa, Wayne, Utah.

ARTHUR ANDREW VAN BUREN (23) and Ida Caroline Taylor were parents of nine children, all born in Orangeville, Emery, Utah, as listed below:

100. BLANCHE VAN BUREN, born 3 Sept. 1895; died 26 Dec. 1920 in Orangeville; md. 20 June 1917 in Orangeville, Leslie Wallace Crawford (son of James B. and Jennetta Moffit Crawford) born 30 Dec. 1895 in Orangeville; died 21 Mar. 1961 in Price, Carbon, Utah; he md. (2) 2 Apr. 1924 Elva Rasmussen.
101. LLOYD A. VAN BUREN, born 24 Dec. 1897; md. 9 July 1919 in Manti, Sanpete, Utah, Irene D. Sitterud (dau. of George and Diantha Christens Andersen Sitterud) born 6 Jan. 1901 in Orangeville; died 15 Feb. 1962 in Orangeville.
102. VERNON V. VAN BUREN, born 10 Nov. 1899; died 5 Feb. 1931 in Orangeville; md. 22 Feb. 1922 in Salt Lake City, Salt Lake, Utah, Cora Killian (dau. of John Franklin and Clarissa Ermina Jewkes Killian) born 2 Dec. 1901 in Orangeville.
103. ELDON TAYLOR VAN BUREN, born 28 Mar. 1902; md. 11 Feb. 1926 in Manti, Sanpete,

Utah, Effie Hansen (dau. of Mosiah Oscar and Mary Effie Draper Hansen) born 17 Nov. 1901 in Moroni, Sanpete, Utah.

104. LOUISE VAN BUREN, born 3 Apr. 1904; md. 19 Mar. 1928 in Salt Lake City, Thomas Lawrence McKee (son of David Thomas Jr. and Betsy Alice "Ollie" McKee) born 12 Oct. 1903 in Springville, Utah, Utah.
105. MILDRED VAN BUREN, born 23 Jan. 1906; md. 10 Nov. 1923 at Castle Dale, Emery, Utah, Merrald Rasmussen (son of Erastus and Mary J. Petersen Rasmussen) born 15 Nov. 1903 in Castle Dale.
106. A. CLARK VAN BUREN, born 30 Sept. 1908; md. 28 Feb. 1931 in Manti, Sanpete, Utah, Ida Mozell Wall (dau. of Alva Fred and Ida May Jones Wall) born 9 Nov. 1912 in Castle Dale.
107. FADELMA VAN BUREN, born 8 Jan. 1911; died 27 Sept. 1916 in Orangeville.
108. FRED HAROLD VAN BUREN, born 1 Mar. 1913; md. 16 June 1934 at Orangeville, Uwin Berg (dau. of Carl and Martha Amelia Ungerman Berg) born 8 Jan. 1915 in Castle Dale.

KATE LEONA VAN BUREN (26) and Charles Willard Killian had eleven children born to them; they were:

109. VAN C. KILLIAN, born 18 Oct. 1900 in Orangeville, Emery, Utah; md. 22 Dec. 1925 in Salt Lake City, Salt Lake, Utah, Merle Wright (dau. of Owen D. and Matilda Eliza Casper Wright) born 30 July 1906 in Charleston, Wasatch, Utah.
110. FERN KILLIAN, born 10 Feb. 1902 in Orangeville; md. 23 Dec. 1933 in Chicago, Cook, Illinois, Arthur Albert Lewis Grote (foster son of George H. and Minnie Huntheuser Grote) born 11 Dec. 1896 in Woodstock, Superior, Illinois.
111. LINA KILLIAN, born 13 Sept. 1903 in Riverside, Bingham, Idaho; md. 10 June 1925 in Chicago, Lamont Aldinni Pack (son of Silas A. and Sarah Lambert Pack) born 23 July 1897 in Kamas, Summit, Utah.
112. CLEM KILLIAN, born 17 Oct. 1905 in

Riverside; md. 26 Jan. 1925 in Duchesne, Duchesne, Utah, John Edwin Shelton (son of Stephen Morten and Frances Adelia Wardle Shelton) born 20 Dec. 1903 in Vernal, Uinta, Utah.

113. GALE KILLIAN, born 21 Apr. 1908 in Riverside, Bingham, Idaho; died 27 Oct. 1909 in Riverside.
114. WINN A KILLIAN, born 8 Sept. 1910 in Riverside; md. 19 Aug. 1933 in Bingham, Tooele, Utah, Frances Velma Johnson (dau. of George Peder and Vera Mary Adams Johnson) born 26 June 1917 in Bingham Canyon, Salt Lake, Utah; div.
115. LOSS J. KILLIAN, born 10 Oct. 1912 in Ioka, Duchesne, Utah; md. 19 Aug. 1935 in Mojave, Kern, Calif., Marvia Teresa Actis (dau. of Joe and Marvia Leven Actis) born 2 May 1915 in Italy.
116. ROCHE O. KILLIAN, born 14 Feb. 1915 in Ioka; md. 6 Dec. 1944 in Ogden, Weber, Utah, Dorothy Matilda Nelson (dau. of Ira and Hattie Neigonfind Nelson) born 12 Sept. 1922 in Manilla, Daggett, Utah.
117. TREVA KILLIAN, born 17 June 1917 in Roosevelt, Duchesne, Utah; md. 21 Feb. 1940 in Salt Lake City, Salt Lake, Utah, William Alonzo Parrish (son of Joseph Alonzo and Ida Elizabeth Cook Parrish) born 19 May 1911 in Fountain Green, Sanpete, Utah.
118. CLYDE G. KILLIAN, born 14 Oct. 1920 in Roosevelt; md. 21 Aug. 1939 in Roosevelt, Joy Frandsen (dau. of Vernal Randolph and Elizabeth Young Frandsen) born 29 Sept. 1921 in Widtsoe, Garfield, Utah.
119. CAL. W. KILLIAN, born 10 Sept. 1924 in Roosevelt; md. 11 Jan. 1947 in Ogden, Weber, Utah, Barbara Elaine Hess (dau. of Owen Charles and Isabella Hughes Hess) born 17 Mar. 1927 in Fielding, Box Elder, Utah.

FREDERICK CHENEY VAN BUREN (27) and Celia Jane Pendleton were the parents of the following five children:

120. JESSIE VAN BUREN, born 20 June 1907 at Fort Cameron, Beaver, Utah; died 21 Aug.

- 1921 in Orangeville, Emery, Utah.
121. GORDON VAN BUREN, born 27 Sept. 1909 in Parowan, Iron, Utah; md. 16 July 1932 in Ogden, Weber, Utah, Jeannette Reeder (dau. of Francis Hubbard Hemming and Elizabeth Chatelain Reeder) born 19 May 1908 in Ogden.
 122. HELEN VAN BUREN, born 31 May 1913 in Parowan; md. 20 Dec. 1933 in Salt Lake City, Salt Lake, Utah, Frederick Donald Chambers (son of Harold and Marjorie Kerchaw Chambers) born 10 July 1911 in Logan, Cache, Utah.
 123. VEDA VAN BUREN, born 30 May 1915 in Parowan; md. 27 Mar. 1936 in Salt Lake City, Barlow Lloyd Wood (son of Loy and Nancy Alice Barlow Wood) born 16 Jan. 1915 in Clearfield, Davis, Utah.
 124. SHIRLEY VAN BUREN, born 22 Jan. 1917 in Salt Lake City; md. (1) 19 Mar. 1939 in Las Vegas, Clark, Nevada, Lloyd Foscue Jakeman (son of J. Frank and Belle Pendleton Jakeman) born 17 June 1914; div.; md. (2) in Cedar City, Iron, Utah, Frank Duane Henderson; div.; md. (3) 25 Oct. 1958 in Stevenson, Skamania, Washington, Clifford Walch (son of George and Emma Walch) div. 31 Mar. 1961.

CLYDE VERNON VAN BUREN (28) and Ruth Ila Mangum were parents of three sons, as follows:

125. CLYDE SHELDON VAN BUREN, born 11 Nov. 1913 in Orangeville, Emery, Utah; unmd. 1962.
126. JAMES BRUCE VAN BUREN, born 10 July 1919 in Orangeville; died 17 June 1943 in Tunisia, North Africa. (Killed four days after the fall of Bizerte in World War II); unmd.
127. KEITH EDWIN VAN BUREN, born 16 Feb. 1922 in Castle Dale, Emery, Utah; unmd. 1962.

WARREN CHENEY SNOW (29) and his wife Catherine Annette Crawford, were parents of the following three children, all born in Manti, Sanpete, Utah:

128. KATHERINE ELLEN SNOW, born 18 Sept. 1904; md. 1 Sept. 1927 in Salt Lake City, Salt Lake, Utah, Milton Lindsey "Lynn" Bennion (son of Milton and Cora Lindsay Bennion), born 4 Oct. 1902 in Salt Lake City.

129. JAMES MORGAN SNOW, born 29 Apr. 1906; died 16 Mar. 1928 in Salt Lake City; unmd.
130. LAURA CRAWFORD SNOW, born 25 June 1910; md. 25 June 1936 in Salt Lake City, Lund Aldredge Johnson (son of Charles Robert and Deseret Aldredge Johnson) born 21 Dec. 1906 in Hunnington, Emery, Utah.

CLAYTIE AMBROZINE SNOW (30) was the mother of seven children by her husband Charles Edward Riddle, as follows:

131. REVA RIDDLE, born 10 Mar. 1900 in Manti, Sanpete, Utah; md. 12 Sept. 1922 in Salt Lake City, Salt Lake, Utah, James Ferra Sorensen (son of Bernard A. and Annie Helena Beck Sorensen) born 16 Dec. 1898 in Ephraim, Sanpete, Utah.
132. EDWARD VAN RIDDLE, born 1 Jan. 1902 in Manti; died 24 Feb. 1905 in Coyoto, Garfield, Utah.
133. INES RIDDLE, born June 1904 in Coyoto; died 16 Feb. 1905 in Coyoto.
134. LaRETTA RIDDLE, born 27 Jan. 1906 in Manti; md. (1) 1926 in Los Angeles, Los Angeles, Calif., William J. Dooley; div.; md. (2) 1 Feb. 1942 in Redwood City, San Mateo, Calif. Howard Jolly Martin (son of James Sergeant and Alta DuBrava Martin) born 28 Jan. 1905 in Iowa City, Johnson, Iowa.
135. WARREN CHARLES RIDDLE, born 29 July 1908 in Manti; md. 22 June 1927 in Salt Lake City, Salt Lake, Utah, Irene Emma Andrus (dau. of Charles Ernest and Eliza Jane Price Andrus) born 24 Aug. 1909 in Salt Lake City.
136. JOSEPH RALPH RIDDLE, born 8 Feb. 1911 in Manti; md. 11 July 1937 in Los Angeles, Los Angeles, Calif., Hazel Lillian Odell (dau. of James Perry and Louise Brown Odell) born 18 Aug. 1916 in Salt Lake City.
137. GLADYS ELLEN RIDDLE, born 15 July 1915 in Manti; md. 24 Jan. 1940 in Coalville, Summit, Utah, Helaman Niederhauser (son of Jacob Andreas and Emily Weiss (Weihs) Niederhauser) born 26 Apr. 1908 in Solhturn, Deringinger, Switzerland.

ELLEN VIRGINIA "JENNIE" SNOW (31) and Albert H. Christensen, her husband, were parents of five children, all born in Manti, Sanpete, Utah; they are:

138. VIRGINIA CHRISTENSEN, born 6 Sept. 1901; md. 3 Jan. 1923 in Salt Lake City, Salt Lake, Utah, Daniel Mandeville Keeler (son of Joseph Brigham and Martha Alice Fairbanks Keeler) born 28 Oct. 1900 in Provo, Utah, Utah.
139. ELLEN ELAINE CHRISTENSEN, born 12 Oct. 1902; md. 25 May 1927 in Salt Lake City, Edward Webb Southwick (son of Edward and Rachel Ann Webb Southwick) born 15 June 1899 in Lehi, Utah, Utah.
140. ALBERT SHERMAN CHRISTENSEN, born 9 June 1905; md. 4 Apr. 1927 in Brigham City, Boxelder, Utah, Lois Bowen (dau. of William Jones and Gudrun Dena Bjarnason Bowen) born 10 Aug. 1905 in Spanish Fork, Utah, Utah.
141. EVERETT HALE CHRISTENSEN, born 12 Mar. 1907; died 9 Mar. 1929 in Salt Lake City, Salt Lake, Utah; unmd.
142. PHILIP VAN BUREN CHRISTENSEN, born 23 Oct. 1911; md. 19 June 1941 in New Orleans, Orleans, Louisiana, Gwen Johnson (dau. of Joseph B. and Mida Dastrup Johnson) born 1 Sept. 1919 in Sigurd, Sevier, Utah.

LAURETTA FERNLIN SNOW (32) and Andrew Love Neff were parents of three children, as follows:

143. MARSHALL SNOW NEFF, born 27 July 1907 in Manti, Sanpete, Utah; md. 16 June 1940 in Marion, Arkansas, Ruth Viola Juanita Hall (dau. of John Pere and Annie Marie Werner Hall) born 25 May 1912 in Salt Lake City.
144. ANDREW JOSEPH NEFF, born 26 Nov. 1909 in Brigham City, Boxelder, Utah; md. 16 June 1932 in Salt Lake City, Afton Pack (dau. of Gerald Fitsgerald and Mary Wooley Pack) born 25 Dec. 1911 in Woodscross, Davis, Utah.
145. ELLEN LAURETTA NEFF, born 15 Mar. 1914 in Heber City, Wasatch, Utah; md. 24 Sept. 1937 in Salt Lake City, Kesler Thomas Powell (son of James Albert and Inez Leila

Thomas Powell) born 4 Oct. 1911 in Salt Lake City.

SARAH LUCILLE SNOW (33) and George King Black had twelve children born to them, as follows:

146. JOSEPH KING BLACK, born 12 June 1905 in Coyoto, Garfield, Utah; died 9 Jan. 1942 in Salt Lake City; engaged to be md.
147. ELLIOT R. BLACK, twin, born 10 Feb. 1907 in Coyoto; md. (1) 25 Nov. 1931 in Salt Lake City, Salt Lake, Utah, Ina Mary Atkin (dau. of William Frank and Annie Maude Tate Atkin) born 3 Oct. 1909 in Tooele, Tooele, Utah; died 28 Apr. 1941 in Salt Lake City; he md. (2) 3 June 1942 in Salt Lake City, Agnes Partridge (dau. of Frank Harvey and Harriet Ann Whicker Partridge) born 10 Mar. 1909 in Fillmore, Millard, Utah.
148. ELMER S. BLACK, twin, born 10 Feb. 1907 in Coyoto; md. 25 Oct. 1927 in Salt Lake City, Ethel Viola Simpson (dau. of Lewis George and Ann Isabell Chalk Simpson) born 19 Jan. 1907 in Mercur, Tooele, Utah.
149. EVAN GEORGE BLACK, twin, born 15 Mar. 1909 in Coyoto; md. 7 Oct. 1931 in Manti, Sanpete, Utah, Thalia Baird (dau. of Peter Hiskey and Lillian Marianna Stratford Baird) born 25 May 1912 in Erda, Tooele, Utah.
150. EVA BLACK, twin, born 15 Mar. 1909 in Coyoto; died 23 Aug. 1922 in Fillmore, Millard, Utah.
151. ESTHER BLACK, born 16 Apr. 1911 in Coyoto; md. 14 Feb. 1943 in Tooele, Tooele, Utah, Perry Johnson (son of Robert Albert and Margaret Fox Johnson) born 21 Apr. 1911 in Grand Junction, Mesa, Colorado.
152. ROBERTA BLACK, born 24 Dec. 1912 in Coyoto; md. 10 Mar. 1939 in Tooele, Sanford Howard Barnett (son of Abraham and Amelia Frances Greenbaum Barnett) born 19 Sept. 1909 in East Orange, Essex, New Jersey.
153. LYDIA BLACK, born 30 May 1916 in Manti, Sanpete, Utah; md. 8 Oct. 1940 in Winnemucca, Humbolt, Nevada, Robert Thomas Black (son of Thomas Joseph and Georgiana Kiernan Black) born 18 Sept. 1917 in New

York City, New York.

154. WOODROW W. BLACK, twin, born 30 Mar. 1919 in Antimony (formerly Coyoto) Garfield, Utah; md. 3 June 1941 in Salt Lake City, Afton Mines (dau. of Leland Clyde and Rosella May Phelps Mines) born 1 July 1920 in Midvale, Salt Lake, Utah.
155. WINNAFRED BLACK, twin, born 30 Mar. 1919 in Antimony; md. 9 Jan. 1939 in Tooele, Tooele, Utah, Carl William Andersen (son of Nels Jensen and Elizabeth Simion Andersen) born 28 Dec. 1909 in Rock Springs, Sweet Water, Wyoming.
156. REVA BLACK, born 7 Sept. 1921 in Antimony; md. 22 Feb. 1942 in Elko, Elko, Nevada, Louis Bengochea (son of Pete Louis and Louise Echave Bengochea) born 19 Sept. 1918 in Winnemucca, Humbolt, Nevada.
157. LUCILE BLACK, born 10 June 1925 in Fillmore, Millard, Utah; md. 21 June 1949 in Salt Lake City, Walter Baxter Brooks (son of Walter Kettle and Mary Isabelle Baxter Brooks) born 27 May 1921 in Salt Lake City.

JOSEPH SMITH SNOW JR. (34) and his wife, Olive Lowry, had the following son:

158. VAN BUREN LOWRY SNOW, born 11 Dec. 1917 in Manti, Sanpete, Utah; md. 28 Dec. 1942 in Salt Lake City, Salt Lake, Utah, Alice Grace Swan (dau. of William Thomas and Alice Ethelyn Smith Swan) born 5 Aug. 1917 in Harriman, Salt Lake, Utah.

EDGAR VAN BUREN SNOW (35) and Dora Geneva Bosen were parents of the following six children:

159. EDGAR BOSEN SNOW, born 23 Nov. 1909 in Ephraim, Sanpete, Utah; md. (1) 30 July 1930 in Salt Lake City, Salt Lake, Utah, Jane Binnington Jolley Stalker (dau. of Mary Matilda Binnington (Jolley) Stalker and adopted father Warren Stalker) born 25 June 1910 in Rigby, Jefferson, Idaho; he md. (2) 14 June 1948 in Ely, White Pine, Nevada, Verda Amelia Redden (dau. of Edgar Carlos and Alice Street Redden) born 4 June 1919 in Hoytsville,

- Weber, Utah; this is also her second marriage. Jane Snow died 29 Apr., 1940, S.L.C.
160. HOWARD WALLACE SNOW, born 30 Aug. 1912 in Manti, Sanpete, Utah; md. 26 Mar. 1932 in Salt Lake City, Vera Mae Holloway (dau. of Harry Arden and Anna Viola Sullivan Holloway) born 14 Nov. 1915 in Arapahoe, Furnas, Nebraska; div.; she md. (2) Lawrence Kenneth Cox Sr.
161. WALTER DONALD SNOW, born 8 Nov. 1915 in Riverside, Franklin, Idaho; md. (1) Bernice Amy Worsley; div.; md. (2) 29 May 1948 in Yuma, Yuma, Arizona, Sarah Katherine Turner (dau. of Francis Marion and Cornelia Emmette Harvey Turner) born 8 Dec. 1924 in Nashville, Davidson, Tenn.
162. PHILLIP WARREN SNOW, born 22 Mar. 1917 in Salt Lake City, Salt Lake, Utah; md. 2 Feb. 1949 in Reseda, Los Angeles, Calif.; Katherine Marie Moore (Gohn) widow, (dau. of Elvin Riley and Theodosia Wilson Moore) born 3 Apr. 1922 in Jourdanton, Atascosa, Texas.
163. BOYD VAN SNOW, born 8 Aug. 1920 in Minkcreek, Franklin, Idaho; md. LaRena Jacobson who had four children by a previous marriage.
164. ELAINE SNOW, born 16 Apr. 1924 in Salt Lake City; died 7 May 1924 in Salt Lake City.

FIFTH GENERATION

Second Great-grandchildren of
Cheney Garrett and Lucy Phillips Van Buren

DUNCAN McARTHUR (39) had four sons, all by his first wife Mary Ann Sullivan, and all born in St. George, Washington, Utah, as follows:

First Marriage:

165. VALENTINE McARTHUR, born 14 Feb. 1899; md. 27 Feb. 1918 in St. George, Maggie Afton McNeil (dau. of John Frazier and Sarah D. Blair McNeil) born 9 Sept. 1898 in St. George.
166. ARNOLD McARTHUR, born 20 Feb. 1902; md. 5 June 1928 in St. George, Lola Hafen (dau. of Adolph and Nellie Atkin Hafen) born 5 Apr. 1905 in Santa Clara, Washington, Utah.
167. WALTER McARTHUR, born 18 Sept. 1905; md. 5 Mar. 1949 in Las Vegas, Clark, Nevada, Gwendolyn Virginia Nelson (dau. of Ole Peter and Elvina Halling Nelson) born 6 Apr. 1909 in Mantua, Box Elder, Utah.
168. HORACE McARTHUR, born 17 June 1911; md. 30 July 1934 in Los Angeles, Los Angeles, Calif., Ethel Hafen (dau. of Adolph and Nellie Atkin Hafen) born 16 Mar. 1913 in Santa Clara.

WILFORD WOODRUFF McARTHUR (41) and his wife Etta Leah Morris had six living and one stillborn child, all born in St. George, Washington, Utah, as follows:

169. RAMONA McARTHUR, born 28 Feb. 1910; died 27 Mar. 1915 in St. George.
170. LLOYD ELMER McARTHUR, born 28 Oct. 1911; md. 25 June 1946 in St. George, Lillian Christensen (dau. of Joseph Christian and Fredrikka Maria Jensen Christensen) born 27 Sept. 1923 in Mt. Pleasant, Sanpete, Utah.
171. RALSTON VAN McARTHUR, born 10 Nov.

1913; died 10 Mar. 1917 in St. George.

(Stillborn child McArthur, born dead 27 Apr. 1918 in St. George)

172. ADRENE McARTHUR, born 1 Nov. 1919; md. 27 Dec. 1939 in St. George, Von Bunker Cottam (son of James Franklin and Caroline Bunker Cottam) born 9 Dec. 1913 in St. George.
173. RUDGAR MORRIS McARTHUR, born 19 Oct. 1921; md. 21 June 1944 in Salt Lake City, Ut., Erma Genivieve Blunck (dau. of Hans Henry Christian and Hedwig Staub Blunck) born 8 July 1925 in Rexburg, Madison, Idaho.
174. ENID McARTHUR, born 15 Dec. 1926; md. 21 Dec. 1949 in St. George, Maurice Kay Heaton (son of Junius Hoyt and Mable Glover Heaton) born 13 Nov. 1924 in Kanab, Kane, Ut.

ARTHUR McARTHUR (42) was the father of four children, all by his first wife Luella Foster. They are:

175. CHARLES FRANKLIN McARTHUR, born 29 Jan. 1912 in St. George, Washington, Ut.; md. 9 May 1934 in St. George, Edith Farnsworth (dau. of Ruben Joseph and Mary Jane Marshall Farnsworth) born 1 July 1915 in St. George.
176. ARTHUR EARL McARTHUR, born 17 Dec. 1913 in St. George; md. 15 Dec. 1945 in Castle Dale, Emery, Ut., Edna Belle Ungricht (dau. of William F. and Lydia Wimber Ungricht) born 12 Mar. 1922 in Castle Dale.
177. SHIRLEY McARTHUR, born 26 Feb. 1918 in Salt Lake City, Salt Lake, Ut.; md. 7 July 1942 in Salt Lake City, Chatley Neil McMurdie (son of John Mitten and Bessie Olson McMurdie) born 16 July 1918 in Logan, Cache, Ut.
178. LYLE MARIE McARTHUR, born 27 Aug. 1920 in Salt Lake City; md. 25 Mar. 1943 at Fort Smith, Arkansas, Clifford Lawrence Elliot (son of Lawrence W. and Edna France Elliot) born 25 Mar. 1917 in Farmington, Davis, Ut.

ELLEN McARTHUR (43) and her husband, Hans Anderson Jr., had eight children, all born in St. George, Washington, Ut.; they follow:

179. ROY JAY ANDERSON, born 4 Mar. 1911; unmd. 1962.
180. WAYNE McARTHUR ANDERSON, born 5 Dec. 1912; unmd. 1962.
181. ERELE ANDERSON, born 15 June 1915; she died 11 Jan. 1927 in St. George.
182. RAMONA ANDERSON, born 15 Feb. 1918; md. 9 Apr. 1935 in St. George, Edward Jertberg Prisbrey (son of Joseph Brigham and Minnie Augusta Jertberg Prisbrey) born 9 Apr. 1912 in St. George.
183. GENEVIEVE ANDERSON, born 29 Feb. 1920; md. 23 May 1942 in Kingman, Mohave, Arizona, Ned V. Bearden (son of Lee Price and Hattie Southern Bearden) born 6 Jan. 1916 in Gilmer County, Georgia.
184. GARTH MURRY ANDERSON, born 25 May 1922; unmd. 1962.
185. SYBIL ANDERSON, born 9 Sept. 1926; md. 24 May 1952 in Las Vegas, Clark, Nevada, James Willis Brown (son of Manly Earl and Arrona Belle Dean Brown) born 9 July 1919 in Mt. City, Elko, Nevada.
186. JESSIE ANDERSON, born 15 Oct. 1928; md. 15 June 1950 in St. George, Richard Ernest Jensen (son of Nels Peter and Nellie Frances Eyre Jensen) born 4 Mar. 1926 in Salt Lake City, Ut.

LAURA GENEVIEVE CALLAWAY (47) and her husband Elliot Snow were parents of three children, all born in Panaca, Lincoln, Nevada, as follows:

187. FLOYD ELLIOT SNOW, born 29 Oct. 1912; md. 29 June 1939 in Tassajara, Contra Costa, Calif., Arleen Brown (dau. of Mills and Reva Herrick Brown) born 6 Feb. 1909 in Toledo, Lucas, Ohio.
188. LEVI WESLEY "LEE" SNOW, born 19 Aug. 1921; died 21 Jan. 1922 in Panaca.
189. RALPH FRANKLIN SNOW, born 4 Dec. 1922; md. 14 Feb. 1943 in San Antonio, Bexar, Texas, Eddie Mae Workman (dau. of Cornelius and Mae Walker Workman) born 18 Mar. 1920

in San Antonio.

RALPH LEE CALLAWAY (48) and his wife Olive Jane Hamblin have five children; they are:

190. OLIVE MAE CALLAWAY, born 19 Apr. 1913 in Acoma, Lincoln, Nevada; md. 28 Jan. 1946 in Tiajuana, Mexico, Alva Clifford Lane (son of Thomas Merritt and Sarah Belle Morris Lane) born 20 July 1904 at Alma, Stevens, Oklahoma; he married (1) Margaret Pauline Gregston (Div.)
191. GLEN LEE CALLAWAY, born 16 Aug. 1914 in Lund, Iron, Ut.; md. (1) 6 June 1936 in Glendale, Los Angeles, Calif., Mary Agnes Hannah (dau. of Willas Edgar and Nellie Cordelia Brown Hannah) born 3 Aug. 1916 at Ozark, Christian, Missouri; div.; md. (2) 4 Oct. 1947 in Prescott, Yavakai, Arizona, Doris Mae Hedgcott (dau. of Garland and Bessie Minnie McEachein Hedgcott) born 15 Sept. 1925 in Montague, Montague, Texas.
192. SHIRLEY LEON CALLAWAY, born 17 July 1917 in Milford, Beaver, Ut.; died 7 Jan. 1956 in Upland, San Bernardino, Calif.; md. 22 June 1940 in Glendale, Opal Cordell Melrose (dau. of Robert Bertell and Laura Vietta Parmenter Melrose) born 23 Mar. 1920 in Wellston, Alfalfa, Oklahoma.
193. LAURA GENEVIEVE CALLAWAY, born 24 May 1920 in St. George, Washington, Ut.; md. 28 Jan. 1939, Thomas Scott Kerr (son of Francis Broth and Minnie Alice Robinson Kerr) born 5 Jan. 1913 in Taos, Taos, New Mexico.
194. CARL J. CALLAWAY, born 31 Jan. 1922 in Lund, Iron, Ut.; md. 13 May 1944 in Enid, Garfield, Oklahoma, Marian Charlotte Scott (dau. of Wilmer Morton and Edith Mae Harriman Scott) born 9 Apr. 1921 in Fresno, Fresno, Calif.

ANNIE LUCILE CALLAWAY (50) and William Simeon Greenwood had four children, all born in Richfield, Sevier, Ut., as follows:

195. WILLIAM S. "BILL" GREENWOOD, born 14 Feb. 1915; md. 14 Nov. 1940 in St. George,

Washington, Ut., Carmen Hunter (dau. of DelRoy and Harriet Mulliner Hunter) born 14 Nov. 1919 in Cedar City, Iron, Ut.

196. ANNIE LUCILE GREENWOOD, born 11 Jan. 1917; md. 15 Jan. 1938 in Richfield, Don Ellis Olsen (son of Anthon Henry Brigham and Emma Fredrickson Olsen) born 23 May 1916 in Ephraim, Sanpete, Ut.
197. RUTH GREENWOOD, born 31 Aug. 1919; md. 21 Sept. 1940 in Richfield, Jack Roger Nielson (son of Charles F. and Loretta Gregorsen Nielson) born 17 Mar. 1919 in Monroe, Sevier, Ut.
198. STEPHEN FRANK GREENWOOD, born 18 Sept. 1926; md. 7 Sept. 1947 in Joseph, Sevier, Ut., Patsy Jean Parker (dau. of Robert Harold and Gladys Anderson Parker) born 28 May 1928 in Joseph.

MARY LaPRIEL CALLAWAY (51) and Leon Hammer Cluff were parents of two children who were both born in Richfield, Sevier, Ut.; they are:

199. MADELINE CLUFF, born 12 Oct. 1913; md. 21 Aug. 1937 in Seattle, King, Washington, John Leslie Ohlstrom (son of Oscar A. and Lilly Kalberg Ohlstrom) born 3 Oct. 1915 in Seattle.
200. RONALD LEON CLUFF, born 13 Apr. 1916; md. (1) in 1937, Linda Wallen; div.; md. (2) in 1945, Anne Schnettler (or Snedeger).

WILMA CALLAWAY (52) and her husband Harry Mayo had three children, as follows:

201. HAROLD "HAL" MORRIS MAYO, born 2 Dec. 1910 in Richfield, Sevier, Ut.; md. in New Mexico, Frankie _____; div.
202. HARRY CALLAWAY MAYO, born 16 Dec. 1914 in Richfield; md. 8 Apr. 1938 in Coalville, Summit, Ut., Frenna Anderson (dau. of Charles and Ida Lena Sondregger Anderson) born 8 Apr. 1915 in Heber City, Wasatch, Ut.
203. DOROTHY MAYO, born 1 Dec. 1916 in Heber City; md. 30 Jan. 1937 in Richfield, Nile Christian Thurston (son of Edwin Elroy and Martina Sorenson Thurston) born 7 Jan. 1914 in Annabelle, Sevier, Ut.

VERA LEOMA CALLAWAY (53) was the mother of four sons and one daughter by her husband Edwin Parley Whiting; they are:

204. RAY EDWIN WHITING, born 10 Jan. 1915 in Richfield, Sevier, Ut.; md. 1 June 1938 in Yuma, Yuma, Arizona, Oral Bartlette Chamberlain (dau. of Ormal Bartlette and Elizabeth Beatrice McGill Chamberlain) born 3 June 1916 in Eckman, Bottineau, North Dakota.
205. KENNETH TRUE WHITING, born 23 July 1916 in Price, Carbon, Ut.; md. (1) 4 June 1938 Mildred Bell Case; div.; md. (2) 27 May 1949 in Riverside, Riverside, Calif., Patricia Ann Wyatt (dau. of Albert Rocket and Inez Marie Holland Wyatt) born 23 Sept. 1925 at Aurora, Kane, Illinois.
206. GEORGE SYLVESTER WHITING, born 18 Jan. 1919 in Monroe, Sevier, Ut.; md. 22 Sept. 1945 in Pomona, Los Angeles, Calif., Elaine Brown (dau. of Jesse Amous and Grace Thorpe Brown) born 11 Dec. 1925 in Springville, Ut., Ut.
207. FRED LEON WHITING, born 15 Aug. 1922 in Riverside; md. (1) 3 Sept. 1943 in Shelley, Idaho, Shirley Fae Savage; div.; md. (2) 23 Dec. 1950 in Riverside, Gladys Annetta Green (dau. of Jack Houghton and Gladys Leota Leng Green) born 8 Oct. 1931 in Los Angeles, Los Angeles, Calif.
208. HELEN LOUISE WHITING, born 2 Sept. 1924 in Riverside; md. (1) 13 Oct. 1940 in Yuma, Yuma, Arizona, Jack K. Whillard Messenger; div.; md. (2) 19 Aug. 1946 in Riverside, Billie Ottis Taylor; div.; md. (3) 19 Mar. 1950 in Elizabeth City, North Carolina, Maxiel Lee Cutchin; div.; md. (4) 22 Aug. 1951 in Las Vegas, Clark, Nevada, Ira E. Mason (son of Will J. and Mae Bellinger Mason) born 26 Mar. 1922 in Redfield, Bourbon, Kansas.

GEORGE KENNETH CALLAWAY (54) and Audrey Elizabeth Hunt Callaway are parents of two children:

209. GEORGE KENNETH CALLAWAY JR., born

- 16 Sept. 1932 at Garden Grove, Orange, Calif.; md. 7 June 1951 in Las Vegas, Clark, Nevada, Bonnie Gayle Stout (dau. of George Albert and Fay Alta Jones Stout) born 22 Mar. 1935 in North Hollywood, Los Angeles, Calif.
210. ELIZABETH ANN CALLAWAY, born 18 Aug. 1934 in Orange, Orange, Calif.; md. 14 May 1954 Noble Bernard Humphries (son of Benjamin Franklin and Rhoda Victoria Richardson Humphries) born 13 Nov. 1933 in Mills County, Texas.

JESSIE EDNA CALLAWAY (56) and Andrew Martin Lokkebo are parents of the following two sons, both born in Seattle, King, Washington:

211. ROBERT ANDREW LOKKEBO, born 1 Aug. 1933; unmd. 1962.
212. RAYMOND EDWARD LOKKEBO, born 6 Apr. 1940; unmd. 1962.

BERYL IRENE CALLAWAY (58) and her husband Clarence Roy Anderson have two children, as follows:

213. JACQUELINE "JACKIE" ANDERSON, born 24 Oct. 1932 in Richfield, Sevier, Ut.; unmd. 1962.
214. CARL RICHARD ANDERSON, born 18 May 1947 in Fontana, San Bernardino, Calif.

MARY ISBELLA STEPHENS (60) and Heber C. Kimball Mellor had six children, all born in Eureka, Juab, Ut.:

215. VESTA MELLOR, born 25 Oct. 1902; md. 15 July 1922 in Provo, Utah, Utah, Glendon Horace McFate (son of John Harry and Mary Kelly McFate) born 31 May 1899 in Springville, Utah, Utah.
216. KIMBALL ALTON MELLOR, born 5 May 1904; md. 10 Aug. 1929 in Salt Lake City, Ut., Ellen Annie Banks (dau. of Frank Junius and Jannie Annie Culmer Banks) born 4 June 1906 in Pleasant Grove, Ut., Ut.; no children.
217. IDA MELLOR, born 30 Dec. 1905; died 12 June 1927 in Los Angeles, Calif.; md. 3 Apr. 1924 in Coalville, Summit, Ut., Clarence M.

Stapley (son of George C. and Estella Hawkins Stapley) born 15 May 1906 at Mammoth, Juab, Ut.

218. WENDELL WILLIAM MELLOR, born 23 July 1907; md. 28 Mar. 1927 in Bingham, Tooele, Ut. Ella Elizabeth Nicholl (dau. of Joseph E. and Ella Walker Nicholl) born 28 Aug. 1907 in Como, Park, Colorado.
219. GARTH STEPHEN MELLOR, born 9 Oct. 1915; md. 15 Apr. 1939 in Santa Ana, Orange, Calif.; Esther Mittelstalt (dau. of George and Grace Mary Hughes Mittelstalt) born 14 Oct. 1914 at Storm Lake, Buena Vista, Iowa.
220. BEATRICE MELLOR, born 4 July 1917; md. 4 June 1934 in Nephi, Juab, Ut., Earl Reid Elliot (son of James Osborn and Kathryn Staker Elliot) born 12 June 1913 in Castle Gate, Carbon, Ut.

WILFORD HAMILTON STEPHENS (62) and his wife Lydia Ellen Larson had the following three children:

221. BETH STEPHENS, born 18 July 1915 in Orangeville, Emery, Ut.; md. 10 Nov. 1939 in St. George, Washington, Ut., Paul Ellis Tolton (son of Walter Smith and Emma Elizabeth Bohn Tolton) born 14 Jan. 1910 in Beaver, Beaver, Ut.
222. ANDREW PRATT STEPHENS, born 13 Mar. 1919 at Washington, Washington, Ut.; md. 28 Dec. 1948 in Circleville, Piute, Ut., Iva Lou Thompson (dau. of Alton Rex and Rhoda Ann Gillies Thompson) born 17 May 1921 in Circleville; md. (1) Mac Bain (Div.)
223. WILFORD NEAL STEPHENS, born 5 Sept. 1923 in Washington, Ut.; md. 26 Nov. 1947 in St. George, Norlene De Swan (dau. of Arthur William and LaVerne Pickett De Swan) born 28 Dec. 1928 in St. George.

KENNETH CALLAWAY McNEIL (63) and Sigrid A. Larsen were parents of one son and twin daughters, as follows:

224. CECIL McNEIL, born 23 May 1920 in Salt Lake City, Ut.; died 14 June 1934 in Los Angeles, Calif.; buried Salt Lake City.

225. BONNIE JEAN McNEIL, twin, born 30 Jan. 1930 in Los Angeles; md. 27 June 1949 in Salt Lake City, Gerald Wright Bloomquist (son of Vern A. and Margaret Wright Bloomquist) born 24 July 1926 in Richfield, Sevier, Ut.
226. BETTIE McNEIL, twin, born 30 Jan. 1930 in Los Angeles; md. 7 May 1948 in Salt Lake City, Ronald B. Jepperson (son of Ernest and Louise Ancel Jepperson) born 1 Aug. 1927 in Salt Lake City.

CHENEY GARRETT McNEIL (64) and his wife Edria Petty had twin daughters born in Hiawatha, Carbon, Utah:

227. BABY GIRL McNEIL, twin, born 18 July 1925; died before being named the day of birth.
228. HELEN McNEIL, twin, born 18 July 1925; md. 20 Aug. 1948 in Salt Lake City, Ut., Lamar J. Wilberg (son of Cyrus and Eliza Myers Wilberg) born 10 May 1916 in Castle Dale, Emery, Ut.; md. (1) Afton Peacock.

GEORGIA CALLAWAY (66) and her husband Samuel Kale (Keil) Raile had one son:

229. SAMUEL RODNEY RAILE, born 10 May 1914 in Provo, Ut., Ut.; md. 20 July 1947 in Los Angeles, Calif., Janet Mary Wofford (dau. of George and Janet Tudhope Wofford) born 28 Feb. 1914 in St. Louis, St. Louis, Missouri.

ROBERT CECIL CALLAWAY (72) and his divorced wife, Elizabeth Roper Callaway, have one daughter:

230. ANN CALLAWAY, born 14 Oct. 1941 in Pasadena, Los Angeles, Calif.

EDWIN MILTON CALLAWAY (74) is the father of five children, a daughter by his first wife, Gertrude Murphy (div.) and four by his second wife, Lillie Belle Allred (div.) They are as follows:

First Marriage

231. DOROTHY (CALLAWAY) GIBSON. (She took the surname of her mother's second husband. No more is known of her.)

Second Marriage

232. NORMA CALLAWAY, born 12 Mar. 1922 in Latuda, Carbon, Ut.; md. 30 Oct. 1942 in Vancouver, Clark, Washington, Alvin O. Hofer (son of Edwin and Emelia Puhlman Hofer) born 16 Apr. 1916 at Turtle Lake, McLean, North Dakota.
233. COLLEEN CALLAWAY, born 11 July 1924 in Latuda; md. 16 May 1944 in Bremerton, Kittsap, Washington, George Raymond Coffman (son of George William and Estella May VanDyke Coffman) born 25 July 1921 at Whitefish, Flathead, Montana.
234. MILTON CALLAWAY, born 10 Apr. 1926 in Latuda; md. 24 Dec. 1949 at Great Falls, Cascade, Montana, Virginia Gosney (dau. of Pollard Russell and Laura Bays Gosney)
235. CLAUDIA CALLAWAY, born 27 Apr. 1928 in Latuda; md. (1) abt. 1951 Mr. Armstrong; div.; md. (2) 27 Dec. 1955 at Great Falls, Montana, Kenneth E. Febach.

GEORGE ELROY CALLAWAY (75) and his wife Luella Christina Jensen have three daughters, all born in Manti, Sanpete, Ut.:

236. LEORA CALLAWAY, born 10 July 1922; md. 18 Dec. 1942 in Salt Lake City, Ut., Arus William Bird (son of William and Myrtle Phillips Bird) born 27 Aug. 1922 in Springville, Ut., Ut.
237. SHIRLEY CALLAWAY, born 9 Dec. 1926; md. 22 Aug. 1945 at Manti, Dell C. Maylett (son of John Frank and Cora Henrie Maylett) born 3 May 1917 in Manti.
238. RANEE OLIVE CALLAWAY, born 15 July 1930; md. (1) 1947, Leo Romero; div.; md. (2) 1 Mar. 1960 in Salt Lake City, Walter Edwin Burton (son of Samuel Edwin and Phyllis Labell Peck Burton) born 18 Oct. 1933 in Salt Lake City.

MILTON MARION CALLAWAY (76) and Florence Mable Crawford are parents of the following four children:

239. LAUREN BENTON CALLAWAY, born 19 Apr. 1939 in Caldwell, Canyon, Idaho; md.

24 June 1961 in Langlois, Curry, Oregon,
Lila Faye Tucker (dau. of Richard E. and
Kathleen Tucker) born 18 Aug. 1941 in
Klamath Falls, Klamath, Oregon.

240. MARY ANN CALLAWAY, born 20 Aug. 1941
in Caldwell; md. 7 June 1959 in Caldwell,
Doyle Wayne Humphrey (son of Homer
Humphrey) born 12 Aug. 1940.
241. JOHNNY MILTON CALLAWAY, born 23 Apr.
1946 in Nampa, Canyon, Idaho.
242. SUSAN TERESA CALLAWAY, born 22 Nov.
1950 in Caldwell.

ZELLA CRAWFORD (78) and her first husband,
Calvin C. Cox, had three children all born in
Manti, Sanpete, Ut.; they follow:

243. IDA COX, born 12 July 1912; died 18 Nov.
1928 in Ogden, Weber, Ut.; buried at Manti.
244. ANN COX, born 24 Apr. 1914; md. 11 Apr.
1934 in Salt Lake City, Ut., Floyd Max
Fisher (son of Erastus William and Margaret
Elvina Major Fisher) born 30 Mar. 1911 in
West Point, Davis, Ut.
245. ROBERT WALLACE COX, born 14 Apr. 1916;
died 28 Oct. 1916 in Manti.

JESSIE CRAWFORD (79) and Carl Albert Lund
are parents of one son:

246. ALBERT WALLACE LUND, born 12 Oct. 1911
in Manti, Sanpete, Ut.; md. 11 May 1935 in
San Jose, Santa Clara, Calif., Jean Katherine
Wrinkle (dau. of Noah Webster and Virginia
Caroline Jones Wrinkle) born 28 Sept. 1916
in San Jose.

KATE CRAWFORD (80) and Franklin Hansen
Hougaard had three sons; they were:

247. GARTH CRAWFORD HOUGAARD, born 24
Feb. 1913 in Manti, Sanpete, Ut.; md. 3
July 1935 in Boise, Ada, Idaho, Myrtle J.
Darling (dau. of Walter E. and Elda Krause
Darling) born _____ in Gooding, Gooding,
Idaho.
248. PAT LeROY HOUGAARD, born 17 Mar. 1915
in Manti; died 12 Feb. 1941 in Ogden, Weber,
Ut.; md. 5 Aug. 1933 in Gooding, Alta May

Blackburn (dau. of Fredrick and LaMar Roberts Blackburn) born 16 Dec. 1914 in Twin Falls, Twin Falls, Idaho; she md. (2) E. J. O'Daniel.

249. JESSE ELDEN HOUGAARD, born 27 Aug. 1919 in Ogden; died 24 Aug. 1958 at Emeryville, Alameda, Calif.; unmd. (Died of a heart attack on the Eastshore freeway.)

WILLIAM ELDEN CRAWFORD (81) and his first wife Chloe Smith were parents of one daughter:

250. ELDA LOU CRAWFORD, born 14 Jan. 1921 in American Falls, Power, Idaho. (Nothing more is known of her except that she married and moved east.)

IRMA ISBELLA VAN BUREN (82) and her husband Fredrick William Biebersheimer were parents of one daughter:

251. BARBARA VERE BIEBERSHEIMER, born 21 Oct. 1916 in Los Angeles, Calif.; md. 22 June 1952 in San Francisco, Calif., William Danaher.

LLOYD LESLIE VAN BUREN (83) and his wife Miranda Moore have the following daughter:

252. FLORENCE IRENE VAN BUREN, born 4 July 1926 in Yorba Linda, Orange, Calif.; md. 6 July 1959 in Los Cruces, Dona Ana, New Mexico, Willie Edwin Rogers (son of Elbert and Ruby Johnson Rogers) born 23 May 1924 at Tahoka, Lynn, Texas.

THELMA CLAIRE VAN BUREN (84) and her husband Ervin Benninger are parents of two girls:

253. LOLA ELAINE BENNINGER, born 1 Oct. 1917 in Arlington, Riverside, Calif.; md. 19 Nov. 1938 in Yuma, Yuma, Arizona, Harris Elwin Loucks (son of Elwin and Ethel Fryer Loucks) born 15 Feb. 1916 at Spring Valley, Morrison, Minn.
254. MAUD VIOLA BENNINGER, born 9 Feb. 1919 in Rialto, San Bernardino, Calif.; md. 9 May 1936 in Yorba Linda, Orange, Calif., Jesse F. Jackson, born 10 Nov. 1915 at Young, Gila, Arizona; div.

ELMER EDWIN VAN BUREN (85) and Rose Wood are parents of two daughters, as follows:

255. KATHRYN LEE VAN BUREN, born 20 June 1921 in Los Angeles, Calif.; md. 19 Oct. 1941 in Yuma, Yuma, Arizona, Thomas Raymond Fisher (son of Ray and Ida Kennedy Fisher) born 27 June 1914 in Anaheim, Orange, Calif.
256. PAMELA ROSE VAN BUREN, born 18 Apr. 1925 in Los Angeles; died 15 June 1949, prob. in San Francisco, Calif.; buried at Anaheim; md. 9 Feb. 1947 in Anaheim, Donald Dondero (son of Wilford and Ione Dondero) born abt. 1924; died Oct. 1948 in San Francisco; buried Jamestown, Tuolumne, Calif.

HARRY CLIFFORD VAN BUREN (88) and his wife Amy Upton Hooper have the following two sons, both born in Eureka, Humbolt, Calif.:

257. LESLIE CLIFFORD VAN BUREN, born 12 Jan. 1930; md. (1) 10 Aug. 1950 in Atwater, Merced, Calif., Jeanne Colliers; div.; md. (2) 10 Dec. 1955 in Garberville, Humbolt, Calif., Joan Lea Carr (dau. of Charles Alonzo and Daisy Jane Allen Carr) born 10 Jan. 1941 in Arcata, Humbolt, Calif.
258. DONALD JESSE VAN BUREN, born 19 Nov. 1931; md. 25 Sept. 1953 in Healdsburg, Sonoma, Calif., Elizabeth Ann Frandsen (dau. of Ernest Walter and Elizabeth Green Edmonds Frandsen) born 25 July 1934 in Oakland, Alameda, Calif.

THOMAS DARRELL FULLMER (89) and his wife, Grace Josephine Blain have three children:

259. NEDRA FULLMER, born 16 May 1926 in Gunnison, Sanpete, Ut.; md. 26 June 1946 in Salt Lake City, Utah, Frank Paul Turner (son of Frank M. and Pauline Johnson Turner) born 13 Dec. 1921 in Spanish Fork, Ut., Ut.
260. DARRELL JUNIOR FULLMER, born 15 Oct. 1928 in Spring City, Sanpete, Ut.; md. 14 Mar. 1952 in Salt Lake City, Evelyn Bernice Inkley (dau. of William and Evelyn Hannah Burton Inkley) born 1 June 1931 at Garfield, Salt Lake, Ut.

261. DONALD BLAIN FULLMER, born 6 June 1930 in Spring City; md. 28 May 1954 in Salt Lake City, Joan McDaniel (dau. of Marvin and Viola Holiday McDaniel) born 14 Aug. 1934 in Salt Lake City.

VERONA GENEVA FULLMER (91) is the mother of five children, all born in Orangeville, Emery, Ut.; the last four by her husband Victor Adams Wareham:

262. ZINNIA A. FULLMER, born 2 Feb. 1917; md. 11 Apr. 1936 in Orangeville, Dee Humphrey (son of Wilford J. and Lillie Sophia Christensen Humphrey) born 20 July 1914 in Orangeville; died 9 Aug. 1961 in an accident in the Deseret coal mine near Orangeville.
263. VICTOR GRANT WAREHAM, born 31 May 1931; md. 10 June 1957 in Salt Lake City, Ut., Shirley Marie Hunt (dau. of James Vere and DeLila Marie Olague Hunt) born 18 May 1936 in Washington, D. C.
264. FRANKLIN DEE WAREHAM, born 3 June 1933; md. 6 July 1956 in Ely, White Pine, Nevada, Gayle Rowley (dau. of David Smith Jr. and Selma Allred Rowley) born 13 July 1936 in Spring Glen, Carbon, Ut.
265. SCOTT THOMAS WAREHAM, born 15 June 1935; md. 14 May 1958 in Salt Lake City, Alberta Danelle Battiste (dau. of Albert Daniel and Evelyn Jacqueline Fisco Battiste) born 22 Oct. 1939 in Price, Carbon, Ut.
266. PHILLIP R. WAREHAM, born 30 Dec. 1937; unmd. 1962.

INEZ FULLMER (99) and Alfred Jackson Allred have nine children, including two pair of twins, as follows:

267. NITA LaRAE ALLRED, born 28 July 1939 in Orangeville, Emery, Ut.; md. (1) 1 Apr. 1955 in Price, Carbon, Ut., Vernon William Keele (son of Frederick M. and Pearl Valentine Peterson Keele) born 12 Apr. 1933 in Duchesne, Duchesne, Ut.; died 11 Mar. 1959 in North Salt Lake, Utah; md. (2) 6 Oct. 1960 in Elko, Elko, Nevada, Kenneth C. Owen (son of Cleveland and Frances Henderson Owen)

born 19 Aug. 1935 in Idaho.

268. THELMA LaRUE ALLRED born 5 Oct. 1940 in Payson, Ut., Ut.; md. 30 Sept. 1961 in Waukegan, Illinois, Patrick J. Mahanna.
269. BARBARA JEAN ALLRED, born 29 June 1942 in Murray, Salt Lake, Ut.
270. RONALD ALFRED ALLRED, twin, born 18 Feb. 1944 in Price, Carbon, Ut.
271. DONALD JACKSON ALLRED, twin, born 18 Feb. 1944 in Price.
272. KATHERYN LAURETTA ALLRED, twin, born 23 Apr. 1947 in Price.
273. KEITH MARRION ALLRED, twin, born 23 Apr. 1947 in Price.
274. LORNA JOAN ALLRED, born 16 Sept. 1949 in Price.
275. THOMAS SHELDON ALLRED, born 8 Aug. 1951 in Price.

LLOYD A. VAN BUREN (101) and Irene D. Sitterud had two children, both born in Orangeville, Emery, Ut., as follows:

276. L. DUANE VAN BUREN, born 4 Dec. 1921; md. 12 Jan. 1947 in Santa Monica, Los Angeles, Calif., Gloria Weisner (dau. of Joseph A. and Amelia L. Lueckert Weisner) born 12 Oct. 1924 in St. Louis, St. Louis, Missouri.
277. LORENE VAN BUREN, born 17 Mar. 1927; md. 7 May 1946 in Orangeville, Royce J. Olsen (son of Neldon Conrad and Melva Nielson Olsen) born 13 June 1926 in Emery, Emery, Ut.

VERNON V. VAN BUREN (102) and Cora Killian were parents of three living and two still-born children, as follows:

278. RENA VAN BUREN, born 21 Jan. 1923 in Wattis, Carbon, Ut.; md. 1 Nov. 1940 in Orangeville, Emery, Ut., Charles Victor Scarpino (son of John and Mary Mazza Scarpino) born 11 Oct. 1916 in Sersale, Italy. (Stillborn male child born Feb. 1925 in Price, Carbon, Ut.)
279. TED KAY VAN BUREN, born 10 Mar. 1926 in Wattis; md. 28 May 1947 in Manti, Sanpete,

Ut., Roma Olsen (dau. of George Que and Bertha Case Olsen) born 17 Sept. 1927 in Emery, Emery, Ut.

(Stillborn female child born Sept. 1929 in Provo, Ut., Ut.)

280. VERNA VAN BUREN, born 4 Mar. 1931 in Orangeville, Emery, Ut.; md. 28 June 1951 in Salt Lake City, Ut., Garth Olsen Rogers (son of Samuel Lorenzo and Annabelle Flake Rogers) born 22 Feb. 1929 in Snowflake, Navajo, Arizona.

ELDEN TAYLOR VAN BUREN (103) and Effie "Fay" Hansen have three children; they are:

281. ELDEAN VAN BUREN, born 5 Jan. 1927 in Moroni, Sanpete, Ut.; md. 9 Feb. 1951 in Las Vegas, Clark, Nevada, Lorin Keith Norseth (son of Lorin Woodruff and Norma Jones Norseth) born 17 Mar. 1927 in Ogden, Weber, Ut.
282. ELDEN RUE VAN BUREN, born 30 Dec. 1928 in Wattis, Carbon, Ut.; md. 21 Apr. 1961 in Salt Lake City, Utah, Eulala Dora Bloomfield (dau. of John Thomas and Dora Valeen Christensen Bloomfield) born 30 Nov. 1937 in Ramah, McKinley, New Mexico.
283. STUART DON VAN BUREN, born 11 July 1933 in Orangeville, Emery, Ut.; md. (1) 15 Sept. 1955 in Japan, Setusko Okuno born in Japan; div.; md. (2) 8 Mar. 1961 in Ogden, Weber, Ut., Renee Fife (dau. of John Eugene and Inez Anderson Fife) born 25 May 1940 in Ogden.

LOUISE VAN BUREN (104) and Thomas Lawrence McKee are parents of two sons:

284. THOMAS LAWRENCE McKEE JR., born 22 Sept. 1928 in Lethbridge, Alberta, Canada; md. 27 Aug. 1952 in Lincoln, Lancaster, Nebraska, Joan Carveth (dau. of Walter William and Rachel Parham Carveth) born 20 Sept. 1929 in Lincoln.
285. KENNETH RAE McKEE, born 18 Apr. 1932 in Lethbridge, Canada; md. 30 May 1960 in Las Vegas, Clark, Nevada, Kay Daniels (dau. of Edward and Loretta Mae Ahrens

Daniels) born 11 Mar. 1939 in Goodland, Sherman, Kansas.

MILDRED VAN BUREN (105) and her husband Merrald Rasmussen have four sons and one daughter; they are:

286. KENNETH M. RASMUSSEN, born 19 Feb. 1924 in Castle Dale, Emery, Ut.; md. 8 June 1945 Shirley May Wiley (dau. of Rudolph John and Vivian May Eliason Wiley) born 13 July 1923 in Logan, Cache, Ut.
287. EDWIN V. RASMUSSEN, born 6 Nov. 1926 in Wattis, Carbon, Ut.; md. 9 Dec. 1950 in Castle Dale, Juanita Snow (dau. of S. Russell and Vera L. Hickman Snow) born 31 Jan. 1927 in Castle Dale.
288. KEITH A. RASMUSSEN, born 5 Apr. 1929 in Orangeville, Emery, Ut.; md. 9 Dec. 1949 in Manti, Sanpete, Ut., Bonnie Bell (dau. of Harold and Faye Stilson Bell) born 3 Nov. 1930 in Orangeville.
289. RONALD C. RASMUSSEN, born 13 Nov. 1932 in Castle Dale; md. 26 June 1957 at Shreveport, Caddo, Louisiana, Wanda Turner (dau. of William Henry and Nona Frances Wood Turner) born 5 Nov. 1937.
290. COLLEEN RASMUSSEN, born 23 Dec. 1937 in Castle Dale; md. 10 Apr. 1954 in Castle Dale, DeLore Albert Beach (son of Loran and Ruth Demer Beach) born 21 Dec. 1933 in Springville, Ut., Ut.

A. CLARK VAN BUREN (106) and Ida Mozell Wall have the following three children:

291. CHARLOTTE VAN BUREN, born 17 Jan. 1932 in Castle Dale, Emery, Ut.; md. 27 May 1950 LaGrand E. Willberg (son of Warren H. and Lila Rowley Willberg) born 7 Sept. 1931 in Castle Dale.
292. CONNIE RAE VAN BUREN, born 12 Apr. 1937 at Wattis, Carbon, Ut.; md. 3 June 1953 Robert Wells Moffitt (son of Bryant and Rhea Reid Moffitt) born 25 Mar. 1933 in Orangeville, Emery, Ut.
293. RANDY CLARK VAN BUREN, born 7 May 1945 in Orangeville.

FRED HAROLD VAN BUREN (108) and Uwin Berg have five children; they are:

294. ROANNA VAN BUREN, born 9 June 1935 in Castle Dale, Emery, Ut.; md. 15 Mar. 1956 in Manti, Sanpete, Ut., Ashel LaDue Scovill (son of Amasa S. and Dora Marie Scovill) born 11 Dec. 1933 in Orangeville, Emery, Ut.
295. FRED KELLY VAN BUREN, born 21 Mar. 1939 in Orangeville; unmd. 1962.
296. ARTHUR K. VAN BUREN, born 13 Aug. 1945 in Ferron, Emery, Ut.
297. WINIFRED VAN BUREN, born 21 Dec. 1946 in Orangeville.
298. BARBARA VAN BUREN, born 18 Jan. 1948 in Orangeville.

VAN C. KILLIAN (109) and his wife Merle Wright Killian are parents of seven children, the first six born in Duchesne, Duchesne, Ut., as follows:

299. VAN WRIGHT KILLIAN, born 12 Nov. 1926; md. 8 Nov. 1950 in Duchesne, Lelia Bernice Bailey (dau. of John C. and Lelia Main Bailey) born 15 June 1934 in Hackett, Sebastian, Arkansas.
300. LARRY C. KILLIAN, born 4 Aug. 1928; died 21 Aug. 1928 in Duchesne.
301. ROSS G. KILLIAN, born 27 Mar. 1931; md. 4 Apr. 1957 in Roosevelt, Duchesne, Ut. Glenda Rae McClellan (dau. of Ray and Nora Riggs McClellan) born 14 Aug. 1939 in Roosevelt.
302. BABY GIRL KILLIAN, born abt. 1934; died at birth in Duchesne.
303. BABY BOY KILLIAN, twin, born abt. 1937; died at birth in Duchesne.
304. BABY BOY KILLIAN, twin, born abt. 1937; died at birth in Duchesne.
305. PATSY KILLIAN, born 17 Mar. 1941 in Roosevelt.

FERN KILLIAN (110) and her husband Albert Lewis Grote have one child:

306. BETTY FERN GROTE, born 9 Nov. 1943 at LaPorte, LaPorte, Indiana.

LINA KILLIAN (111) and Lamont Aldinni Pack are parents of two sons, as follows:

307. WAYNE LAMONT PACK, born 24 Oct. 1928 in Salt Lake City, Utah; md. 8 Sept. 1951 at Ogden, Weber, Ut., Marilyn Hart (dau. of Oren S. and Alice Evans Hart) born 2 May 1931 at Green River, Sweetwater, Wyoming.
308. CLESS W. PACK, born 25 Dec. 1932 in Ogden; md. 27 Dec. 1953 at Chicago, Cook, Illinois, Carol Jean Park (dau. of Julian H. and Dorothy Lucile Baxter Park) born 7 Apr. 1933 in Ogden.

CLEM KILLIAN (112) and John Edwin Shelton are parents of the following five children:

309. KAY E. SHELTON, born 19 Dec. 1925 at Roosevelt, Duchesne, Ut.; md. 25 Aug. 1950 in Salt Lake City, Utah, Retta G. Malette (dau. of Nelson and Fena Ann Giles Malette) born 18 June 1929 in Salt Lake City.
310. KELMA SHELTON, born 20 Mar. 1927 in Ogden, Weber, Ut.; md. 26 Sept. 1946 in Logan, Cache, Ut., Willard McGreger Smart (son of Wilford Willard and Arba McGreger Smart) born 24 Oct. 1923 in Logan.
311. KARMA SHELTON, born 15 May 1929 in Salt Lake City; md. 30 Sept. 1947 in Las Vegas, Clark, Nevada, George Lester Jensen (son of Orsen Maranus and Henrietta Cathura Carlsen Jensen) born 25 Feb. 1923 in Salt Lake City.
312. CONSTANCE SHELTON, born 3 Apr. 1936 at Murray, Salt Lake, Ut.; md. 29 Oct. 1953 in Salt Lake City, Golden Kimball Berrett (son of Golden Leroy and Carolyn Roberts Kimball Berrett) born 31 Mar. 1934 in Murray.
313. KATHRYN SHELTON, born 10 Mar. 1946 in Salt Lake City.

WINN A KILLIAN (114) and his former wife, Frances Velma Johnson, have two sons:

314. KENNETH CARROLL KILLIAN, born 11 Jan. 1935 in Salt Lake City, Utah; md. 4 Sept. 1959 in Salt Lake City, Rosalie Peterson (dau. of Arnold Willard and Letha McCullough Peterson) born 1 July 1936 in Scipio, Millard, Ut.

315. WINN EUGENE KILLIAN, born 23 Sept. 1940 in Tehachapi, Calif.; md. 17 Mar. 1961 in Elko, Elko, Nevada, Janet Rawlings (dau. of LaDrew Shelly and Margaret Hall Rawlings) born 4 June 1938.

LOSS J. KILLIAN (115) and his wife Marvia Teresa "Mary" Actis have one daughter:

316. LINDA LEE KILLIAN, born 6 June 1940 in Mojave, Kern, Calif.

ROCHE O. KILLIAN (116) and Dorothy Matilda Nelson are parents of two children:

317. RENEE KILLIAN, born 10 Nov. 1945 in Ogden, Weber, Ut.

318. DELL R. KILLIAN, born 2 June 1950 in Las Vegas, Clark, Nevada.

TREVA KILLIAN (117) and her husband William Alonzo Parrish have had six children, all born in Logan, Cache, Ut.

319. JAN PARRISH, born 7 Sept. 1941.

320. ALAN R. PARRISH, born 29 May 1943.

321. JEAN PARRISH, born 1 Apr. 1946.

322. STEVEN WILLARD PARRISH, born 10 July 1950.

323. SCOTT K. PARRISH, born 6 June 1953.

324. JOAN PARRISH, born 6 Apr. 1955.

CLYDE G. KILLIAN (118) and Joy Frandsen are parents of eight children, all born in Roosevelt, Duchesne, Utah, as follows:

325. FRAN KILLIAN, born 19 Mar. 1940; died the same day in Roosevelt.

326. BART KILLIAN, born 18 Jan. 1943.

327. ANN KILLIAN, born 18 Mar. 1945.

328. GILL KILLIAN, born July 1947; he died the same day at Roosevelt.

329. VAL KILLIAN, born 21 May 1950.

330. KIM KILLIAN, born 7 Mar. 1952.

331. STAR KILLIAN, born 12 Feb. 1954.

332. TODD A. KILLIAN, born 23 Dec. 1961.

CAL W. KILLIAN (119) and his wife Barbara Elaine Hess have two children, both born in Ogden, Weber, Ut.:

333. JENEL KILLIAN, born 7 Jan. 1948.

334. BRUCE C. KILLIAN, born 8 May 1949.

GORDON VAN BUREN (121) and Jeannette Reeder have two daughters, both born in Ogden, Weber, Utah:

335. VIRGINIA VAN BUREN, born 23 Dec. 1938.

336. JENNIE VAN BUREN, born 10 Oct. 1941.

HELEN VAN BUREN (122) and Frederick Donald Chambers are parents of seven living children and one stillborn child, as follows:

(Baby girl CHAMBERS, stillborn 22 Mar. 1935 at Long Beach, Los Angeles, Calif.)

337. CAROL LYNN CHAMBERS, born 11 Mar. 1937 in Ogden, Weber, Ut.; md. 9 Feb.

1957 in St. George, Washington, Ut., Leo Frank Barlocker (son of Ernest Emil and Iola Mariah Terry Barlocker) born 26 July 1933 in Enterprise, Washington, Ut.

338. RODGER DONALD CHAMBERS, born 9 Oct. 1938 in Ogden, Weber, Ut.

339. HAROLD VAN BUREN CHAMBERS, born 7 July 1940 in Ogden.

340. CELIA MARJORY CHAMBERS, born 8 Sept. 1943 in Ogden; md. 29 Sept. 1961 in Enterprise, Olin Douglas Hall (son of Amos and Mary Alice Wright Hall) born 1 Oct. 1935 in Enterprise.

341. VIRGINIA KATHLEEN CHAMBERS, born 31 Jan. 1950 in Ogden.

342. JANEY LEE CHAMBERS, born 7 Dec. 1952 in Long Beach.

343. DOUGLAS STEPHEN CHAMBERS, born 26 May 1954 in Cedar City, Iron, Ut.

VEDA VAN BUREN (123) and Barlow Loyd Wood have three children, two natural and one adopted, all born in Long Beach, Los Angeles, Calif.; they are:

344. BARBARA WOOD, born 15 July 1937; md. 31 Dec. 1958 in Long Beach, Thomas James Barrier Jr. (son of Thomas James Sr. and Irene Lewis Barrier) born 3 Oct. 1932 in Taylor, Mifflin, Penn.

345. NANCY SUSAN WOOD, adopted, born 27 Feb. 1946.

346. RICHARD BARLOW WOOD, born 13 Apr. 1952.

SHIRLEY VAN BUREN (124) is the mother of five children, three by her first husband Lloyd Forcue Jakeman; a son by her second husband, Frank Duane Henderson; and a daughter by her third husband, Clifton Walch, as follows:

First Marriage

347. LLOYD FREDERICK JAKEMAN, born 14 Mar. 1941 in Long Beach, Los Angeles, Calif.
 348. SUZANNE JAKEMAN, born 25 July 1944 in Long Beach.
 349. ANNETTE JAKEMAN, born 23 Sept. 1945 in Palo Alto, Santa Clara, Calif.

Second Marriage

350. FRANK DUANE HENDERSON JR., born 7 June 1956 in Cedar City, Iron, Utah.

Third Marriage

351. JANE DARLING WALCH, born 12 Aug. 1959 at Woodburn, Marion, Oregon.

KATHERINE ELLEN SNOW and Milton Lindsey Bennion are parents of four children, all born in Salt Lake City, Utah:

352. CATHRINE ANNETTE BENNION, born 18 Sept. 1928; md. 22 July 1947 at Logan, Cache, Utah, Don Beldon Clark (son of Heber D. and Lilly May Card Clark) born 31 Aug. 1926 at Bountiful, Davis, Utah.
 353. CAROLYN ELIZABETH BENNION, born 9 Feb. 1932; md. 1 July 1957 in Salt Lake City, Howard Spring Heaton (son of William Howard and Elsie Louise Spring Heaton) born 24 May 1935 in Kaysville, Davis, Utah.
 354. JOHN WARREN BENNION, born 25 Nov. 1936.
 355. REBECCA LINDSEY BENNION, born 4 Dec. 1941.

LAURA CRAWFORD SNOW (130) and Lund Aldrich Johnson have the following three children:

356. JUDITH CATHERINE JOHNSON, born 3 Dec.

1939 at Berkeley, Alameda, Calif.; md. 3 Sept. 1960 at Palo Alto, Santa Clara, Calif., Samuel Townsend Jack Brigham III (son of Samuel Townsend Jack Jr. and Elizabeth McNiel Brigham) born 8 Oct. 1939 in Honolulu Hawaii.

357. LAURA JILL JOHNSON, born 20 Sept. 1941 in Berkeley; md. 7 Sept. 1961 in Los Angeles, Calif., Boyd Charles Smith (son of Boyd Carpenter and Erma Parkinson Lloyd Smith) born 28 Nov. 1940 in Oakland, Calif.
358. LUND MORGAN JOHNSON, born 7 Apr. 1945 at Minneapolis, Hennepin, Minn.

REVA RIDDLE (131) and her husband James Ferra Sorensen have two sons:

359. DONALD JAMES SORENSEN, born 24 June 1923 in Salt Lake City, Utah; md. (1) 18 Aug. 1944, Marrietta Dykeman; div.; md. (2) 17 Aug. 1953 in Los Angeles, Calif., Arthell Schreiber (dau. of Arthur Fred and Helen Beeman Schreiber) born 9 Oct. 1928 in Los Angeles.
360. CLAIR WESLEY SORENSEN, born 9 June 1925 at Axtell, Sanpete, Utah; md. 14 Aug. 1945 in Huntington Park, Los Angeles, Calif. Barbara Segelia (dau. of Clarence Antony and Ernestine Eleanore Massa Segelia) born 24 Dec. 1927 in Los Angeles.

LaRETTA RIDDLE (134) is the mother of two daughters, one by her first husband William J. Dooley and one by her second, Howard Jolly Martin, as follows:

First Marriage

361. SHIRLEY AILEEN DOOLEY, born 28 June 1927 in Ogden, Weber, Utah; md. 25 Jan. 1947 at Palo Alto, Santa Clara, Calif., Samuel Hugh Robbins (son of Harvey S. and Nova Halterman Robbins) born 29 Apr. 1925 in Sedan, Union, New Mexico.

Second Marriage

362. JEANETTE MARTIN, born 7 Sept. 1943 at San Mateo, Calif.

WARREN CHARLES RIDDLE (135) and Irene Emma Andrus are parents of two sons and two daughters, as follows:

- 363. DONNA JEANNE RIDDLE, born 28 Nov. 1927 in Long Beach, Los Angeles, Calif.; md. 7 Dec. 1945 in Elko, Elko, Nevada, Harry Erskine Jr. (son of Harry and Hazel Davis Erskine) born 30 Jan. 1926 in Salt Lake City, Salt Lake, Utah.
- 364. KENNETH WARREN RIDDLE, born 6 Sept. 1931 in Salt Lake City; md. 20 Apr. 1951 in Elko, Nevada, Myrna Wigginton (dau. of Gainus Franklin and Sybil Elizabeth Johnson Wigginton) born 22 June 1933 in Salt Lake City.
- 365. JACK EDWARD RIDDLE, born 9 Jan. 1935 in Salt Lake City; md. 25 Jan. 1952 in Salt Lake City, Geraldine Callahan (dau. of Christopher Davis and Ella Angie Holman Callahan) born 10 Jan. 1937 in Salt Lake City.
- 366. BABY DAUGHTER RIDDLE, born 10 Mar. 1940 in Salt Lake City; died 20 Mar. 1940 in Salt Lake City; unnamed.

JOSEPH RALPH RIDDLE (136) and Hazel Odell are parents of two children:

- 367. RONALD JAMES RIDDLE, born 28 May 1946 at Huntington Park, Los Angeles, Calif.
- 368. MARGARET RIDDLE, born 29 Feb. 1956 at Glendale, Los Angeles, Calif.

GLADYS ELLEN RIDDLE (137) and her husband Helaman Niederhauser are parents of three daughters, all born in Salt Lake City, Utah, as follows:

- 369. MARY JEAN NIEDERHAUSER, born 11 Oct. 1940; md. 22 June 1962 in Salt Lake City, Jimmie Richard Armitage (son of Firth Settle and Mable Levine Luker Armitage) born 29 Dec. 1939 in Salt Lake City.
- 370. JUDITH ANN NIEDERHAUSER, born 13 Feb. 1943.
- 371. ILEEN NIEDERHAUSER, born 11 Dec. 1945.

VIRGINIA CHRISTENSEN (138) and Daniel Mandeville Keeler have five children, as follows:

372. DANIEL ALBERT KEELER, born 2 Apr. 1924 in Provo, Ut., Ut.; md. 11 June 1951 in Salt Lake City, Utah, Felicia Fourie (dau. of Abraham Petrus and Johanne Margaret Gregg Fourie) born 15 May 1925 in Capetown, Cape Province, South Africa.
373. JENNIE MAURINE KEELER, born 25 July 1925 in Manti, Sanpete, Utah; md. 24 Jan. 1945 in Salt Lake City, Ray Whiteley Gwilliam (son of John Vernal and Mary Whiteley Gwilliam) born 14 Dec. 1924 in Ogden, Weber, Utah.
374. COLLEEN KEELER, born 26 July 1927 in Helper, Carbon, Utah; md. 19 Dec. 1949 in Salt Lake City, Joseph Elroy Jones (son of Elroy Smith and Josephine Savage Jones) born 28 Sept. 1924 in Delta, Millard, Utah.
375. ELLEN ELAINE KEELER, born 1 May 1934 in Orem, Utah, Utah; md. 3 Jan. 1958 in Manti, Sanpete, Utah, Ivan Barry Thompson (son of Ivan Hall and Ella Margaret Lundquist Thompson) born 31 Dec. 1929 in Logan, Cache, Utah.
376. PHILLIP FAIRBANKS KEELER, born 23 Nov. 1937 in Standardville, Carbon, Utah.

ELLEN ELAINE CHRISTENSEN (139) and Edward Webb Southwick are parents of four children; they are:

377. DONNA JEAN SOUTHWICK, born 3 Mar. 1928 at Lehi, Utah, Utah; md. 13 July 1949 in Manti, Sanpete, Utah, Robert Byron Beckstead (son of Percy Norman and Leona Celinda Hutchings Beckstead) born 2 July 1928 at Downey, Bannock, Idaho.
378. EDWARD HALE SOUTHWICK, born 7 Apr. 1929 in Washington, D. C.; md. 27 Aug. 1952 in Salt Lake City, Utah, Althea Beryl Sylvester (dau. of Wilford Woodruff and Minnie Hermansen Sylvester) born 2 Mar. 1930 in Elsinore, Sevier, Utah.
379. RICHARD GLEN SOUTHWICK, born 11 May 1931 in Lehi; md. 19 Dec. 1952 in Logan, Cache, Utah, Helen Janeen Chamberlain (dau. of Walter Alonzo and Helen Elizabeth Rhees Chamberlain) born 20 May

1931 in Ogden, Weber, Utah.

380. PAUL ROBERT SOUTHWICK, born 31 July 1933 in Salt Lake City.

ALBERT SHERMAN CHRISTENSEN (140) and Lois Bowen have three children, as follows:

381. ALBERT KENT CHRISTENSEN, born 3 Dec. 1927 in Washington, D. C.; md. 26 Aug. 1952 in Bethesda, Montgomery, Maryland, Elizabeth Ann Reynolds "Sears" (dau. of John Leslie and Elizabeth Wilson Reynolds Sears) born 1 Aug. 1930 in Salt Lake City, Utah.
382. KAREN DONNA CHRISTENSEN, born 17 Nov. 1933 at Provo, Ut., Ut.; md. (1) 23 Apr. 1954 at Provo, Roger Jensen Childs; div.; md. (2) 14 Nov. 1959 in Elko, Elko, Nevada, Wendell Woodrow Wilson Coffey (son of George C. and Maude Williamson Coffey) born 24 Oct. 1925 at Mt. Pulaski, Logan, Illinois.
383. KREGGE BOWEN CHRISTENSEN, born 28 Oct. 1942 in Provo.

PHILLIP VAN BUREN CHRISTENSEN (142) and his wife, Gwen Johnson have one son and three daughters; they are:

384. PHILLIP BRYCE CHRISTENSEN, born 4 June 1943 at Indianapolis, Marion, Indiana.
385. BETTY LEE CHRISTENSEN, born 27 Dec. 1945 in Provo, Utah, Utah.
386. ANN PATRICE CHRISTENSEN, born 27 Nov. 1953 in Provo.
387. MARY KATHRYN CHRISTENSEN, born 21 Sept. 1956 in Provo.

MARSHALL SNOW NEFF (143) and Ruth Viola Juanita Hall are parents of two sons:

388. ROBERT MARSHALL NEFF, born 28 July 1941 in New Orleans, Orleans, La.; md. 17 Feb. 1961 in Nevada, Laura Low Antonette "Toni" Tygesen (dau. of Roy Faulkenburg and Anne Andrus Tygesen) born 17 Feb. 1942 in Salt Lake City, Utah.
389. KENNETH NEIL NEFF, born 18 Dec. 1943 at Cairo, Grady, Georgia.

ANDREW JOSEPH NEFF (144) and Afton Pack

have three children, all born in Salt Lake City, Salt Lake, Utah:

- 390. MERLYN NEFF, born 3 Feb. 1936; md. 11 Oct. 1960 in Salt Lake City, Kenneth Bandel Olson (son of Oscar John and Pauline Bandel Olson) born 12 Aug. 1931 in Salt Lake City.
- 391. STEPHEN JOSEPH NEFF, born 1 Sept. 1940; md. 29 June 1962 in Salt Lake City, Judith Ann Moore (dau. of Raleigh W. and Luerene Cheever Moore) born 1 Feb. 1942 in Salt Lake City.
- 392. SHERMAN RICHARD NEFF, born 31 Aug. 1947.

ELLEN LAURETTA NEFF (145) and Kesler Thomas Powell are parents of the following three children:

- 393. LYNN KESLER POWELL, born 13 Aug. 1938 in Salt Lake City, Salt Lake, Utah.
- 394. THOMAS CORWIN POWELL, born 18 Sept. 1942 in Denver, Denver, Colorado.
- 395. JANET MARIE POWELL, born 23 Apr. 1947 at Durango, LaPlata, Colorado.

ELLIOT R. BLACK (147) is the father of eight children, three living and one stillborn; three by his first wife Ina Mary Atkin and four by his second, Agnes Partridge, all but one born in Tooele, Tooele, Utah; as follows:

First Marriage

- 396. PHYLLIS LUANA BLACK, born 28 Sept. 1932; md. 5 Oct. 1952 in Manti, Sanpete, Utah, Marell Johnson (son of Sanford Emery and Artismisia Foote Johnson) born 27 Mar. 1920 in Emery, Emery, Utah.
- 397. GEORGE ELLIOT BLACK, born 29 Dec. 1933; md. 3 June 1959 at Driggs, Teton, Idaho, Diana Larson (dau. of Charles and Melba May Neil Larson) born 15 Apr. 1939 at Driggs.
- 398. DAN ATKIN BLACK, born 1 Jan. 1936; md. 19 Jan. 1959 in Donalsonville, Decatur, Georgia, Nancy Ellen Barfoote (dau. of Horace and Elizabeth Emelia Harris Barfoote) born 15 June 1938 in Graceville, Jackson, Florida.

(Stillborn Baby Boy Black, born 5 June 1939 in Salt Lake City, Utah)

Second Marriage

399. BERTIE BLACK, born 7 Mar. 1943; md. 22 Aug. 1961 in Salt Lake City, Utah, Marvin Wayne Lee (son of George Wayne and Lola Ellen Wood Lee) born 13 Aug. 1940 in Tooele.
400. MARY ANN BLACK, born 24 Oct. 1944.
401. EDWARD PARTRIDGE BLACK, born 21 Jan. 1946.
402. STEPHEN LYNN BLACK, born 30 June 1949.

ELMER S. BLACK (148) and his wife Ethel Viola Simpson have three children; all were born in Tooele, Tooele, Utah:

403. DON VALDEEN BLACK, born 2 Nov. 1928; md. 20 Nov. 1951 at Mesa, Maricopa, Arizona, Virginia Lee Samuelson (dau. of Solomon Luther and Virginia May Hatch Samuelson) born 30 Jan. 1933 in Pima, Graham, Arizona.
404. NAIDA ANN BLACK, born 27 Mar. 1932; md. 25 May 1955 in Salt Lake City, James King Hill (son of Owen and Stella King Hill) born 2 Feb. 1929 in Elsinore, Sevier, Utah.
405. ALEN E. BLACK, born 23 Dec. 1936; md. 30 Nov. 1956 in Salt Lake City, Barbara Jean Collins (dau. of Thomas F. and Marian Scoffield Collins) born 12 Sept. 1938 in Salt Lake City.

EVAN GEORGE BLACK (149) and Thalia Baird are parents of seven children, including a pair of twins, as follows:

406. EVA BLACK, born 7 July 1932 in Tooele, Tooele, Utah; md. 24 Oct. 1952 in Salt Lake City, Utah, Arnell Welchman (son of David Samuel and Margaret Ann Hodge Welchman) born 25 Oct. 1921 at Grover, Lincoln, Wyoming.
407. PETER DALE BLACK, born 13 May 1934 in Ogden, Weber, Utah; md. 21 Oct. 1954 in Salt Lake City, Suzanna W. Sacks (dau. of Karl and Evangeline Wagstaff Sacks) born 29 June 1935 in Salt Lake City.
408. BEVERLY BLACK, born 3 Nov. 1936 in Salt

Lake City; md. 14 Jan. 1954 in Salt Lake City, Gerald R. Smith (son of Ray Elmer and Luella Clayton Smith) born 20 Mar. 1935 in Los Angeles, Calif.

- 409. RICHARD EVAN BLACK, born 1 Dec. 1940 in Salt Lake City.
- 410. KAREN BLACK, twin, born 22 Oct. 1945 in Salt Lake City.
- 411. GEORGE KING BLACK, twin, born 22 Oct. 1945 in Salt Lake City.
- 412. THALIA ANN BLACK, born 8 Nov. 1956 in Salt Lake City.

ESTHER BLACK (151) and Perry Johnson are parents of four children, including twins; they are:

- 413. GARY JOHNSON, born 1 Feb. 1945 in Pocatello, Bannock, Idaho; died the day of birth in Pocatello.
- 414. DENNIS JOHNSON, born 1 Jan. 1947 at Colorado Springs, El Paso, Colorado.
- 415. BRION JOHNSON, twin, born 26 May 1952 in Pocatello.
- 416. BRENT JOHNSON, twin, born 26 May 1952 in Pocatello; died the day of birth.

ROBERTA BLACK (152) and Sanford Howard Barnett are parents of two children, both born in Los Angeles, Los Angeles, Calif.; as follows:

- 417. LEIGH ROBERTA BARNETT, born 5 Mar. 1940; md. 26 Apr. 1961 at Las Vegas, Clark, Nevada, Ralph Lechner (son of Herwegh Joseph and Anna Belle Badger Lechner) born 18 Aug. 1922 in Washington, D. C.
- 418. SANFORD HOWARD BARNETT JR., born 10 Sept. 1946.

LYDIA BLACK (153) and her husband Robert Thomas Black have the following two children:

- 419. GEORGIANA BLACK, born 15 May 1941 in Tooele, Tooele, Utah.
- 420. ROBERT THOMAS BLACK II, born 6 May 1948 in Salt Lake City, Salt Lake, Utah.

WOODROW W. BLACK (154) and Afton May Mines have six children; they are:

- 421. KENNETH LEE BLACK, born 28 Feb. 1942

in Salt Lake City, Salt Lake, Utah.

- 422. ROGER W. BLACK, born 20 Aug. 1943 in Salt Lake City.
- 423. DAVID JAY BLACK, born 18 May 1946 in Salt Lake City.
- 424. SHARLET MAY BLACK, born 1 May 1950 in Murray, Salt Lake, Utah.
- 425. JOSEPH K. BLACK, born 30 June 1952 in Murray.
- 426. SHIRLEY BLACK, born 29 July 1959 in Salt Lake City.

WINNAFRED BLACK (155) and Carl William Andersen are parents of two children:

- 427. CARL WILLIAM ANDERSEN JR., born 30 Oct. 1940 in Elko, Elko, Nevada.
- 428. DEANNA ANDERSEN, born 23 Apr. 1942 in Elko.

REVA BLACK (156) and her husband Louis Bengochea have two sons, both born in Salt Lake City, Utah:

- 429. LARRY DEAN BENGOCHEA, born 2 Mar. 1948.
- 430. LYNN DALE BENGOCHEA, born 16 Mar. 1954.

LUCILE BLACK (157) and her husband Walter Baxter Brooks have five sons, all born in Salt Lake City, Utah, as follows:

- 431. WALTER BLACK BROOKS, born 27 Oct. 1950.
- 432. DOUGLAS BAXTER BROOKS, born 18 Nov. 1952.
- 433. WAYNE KAY BROOKS, born 6 Aug. 1954.
- 434. JOHN WILLIAM BROOKS, born 3 Dec. 1956.
- 435. PAUL DAVID BROOKS, born 25 June 1958.

VAN BUREN LOWRY SNOW (158) and Alice Grace Swan are the parents of eight children, all born in Salt Lake City, Utah:

- 436. JULIA ANN SNOW, born 3 Feb. 1944.
- 437. SHANNON SNOW, born 2 Aug. 1947.
- 438. ETHEL LAUREN SNOW, born 16 July 1949.
- 439. VAN BUREN LOWRY SNOW JR., born 22 Aug. 1950.

- 440. PEGGY JO SNOW, born 1 Feb. 1954.
- 441. WILLIAM DOUGLAS SNOW, born 8 July 1956.
- 442. JOSEPH RUSSELL SNOW, born 18 Feb. 1959.
- 443. DAVID KENDELL SNOW, born 22 Aug. 1960.

EDGAR BOSEN SNOW (159) is the father of twelve children, ten by his first wife Jane Binnington Jolly Stalker and two by his second wife Verda Amelia Redden (Sorensen). All were born in Salt Lake City, Salt Lake, Utah, as follows:

First Marriage

- 444. DORA MAE STALKER SNOW, born 16 June 1931; md. 27 Aug. 1948 in Salt Lake City, William LeRoy Park (son of William Hamlin and Elsie Petersen Park) born 10 July 1926 in Salt Lake City; div.
- 445. EDGAR STALKER SNOW, born 10 Dec. 1932; md. (1) 17 Aug. 1951 in Salt Lake City, Mary Mable Vincent (dau. of Edwin Entwisle Vincent) born 12 Oct. 1935 in Salt Lake City; div.; md. (2) 22 June 1957 in Ely, Ely, Nevada, Lynette McMillian Johnson (dau. of Hugh Lynn and Wilma J. Jensen McMillian) born 9 Oct. 1935 in Price, Carbon, Utah.
- 446. DeWEAN STALKER SNOW, born 3 Mar. 1934; md. (1) 3 Jan. 1953, Joseph Randolph Tynsky; div.; md. (2) 4 Dec. 1959 in Salt Lake City, Earl Dempsy "Jack" Lund (son of Earl and Hazel Gunderson Lund) born 17 July 1933 in Salt Lake City.
- 447. WARREN STALKER SNOW, born 29 Feb. 1936; md. (1) 1955 Nellie Mix; div.; md. (2) 6 Sept. 1959 in Great Falls, Cascade, Montana, Virginia Rae Francis (dau. of Karl and Darlene Francis) born 1940 in Salt Lake City; div.; md. (3) 30 Jan. 1962 Marlene Clark Anderson (dau. of William Israel and Leona Irene Lawson Clark) born 24 Oct. 1932 in Rigby, Jefferson, Idaho.
- 448. LOUISE STALKER SNOW, born 24 May 1937; md. (1) 6 July 1953 in Morgan, Morgan, Utah Neil Dean Gamble (son of James and Camilla Warren Gamble) born 16 Apr. 1934 in Morgan; div.; md. (2) 27 Sept. 1960 in Salt Lake City,

Bruce Phillip Ausmus (son of Charles and Vauna Ross Ausmus) born 30 May 1934 in Norwood, San Miguel, Colorado.

449. JANE STALKER SNOW, born 27 Jan. 1940; md. 6 Oct. 1956 in Salt Lake City, Brian Kent Gallagher (son of Roland and Clella Miranda Olson Gallagher) born 8 Apr. 1934 in Logan, Cache, Utah.
450. LILA RUTH STALKER SNOW, born 10 Jan. 1941; md. 8 May 1959 in Salt Lake City, Lloyd Allen Tippetts (son of Alva Harrison and Mary Woneijhta Bryant Tippetts) born 1 Oct. 1938 in Grangeville, Idaho, Idaho.
451. JAMES STALKER SNOW, born 19 Jan. 1942; adopted by another family at the death of his mother.
452. HAROLD STALKER SNOW, born 18 Apr. 1946; adopted by another family at the death of his mother.
453. PHILLIP RALPH STALKER SNOW, born 8 Apr. 1947; adopted by others about the time of his mother's death.

Second Marriage:

454. DONALD LYNN SNOW, born 22 Dec. 1949.
455. DAVID K. SNOW, born 15 Nov. 1954.

HOWARD WALLACE SNOW (160) and his former wife, Vera Mae Holloway, were parents of the following three children:

456. HOWARD WALLACE SNOW JR., born 4 Nov. 1932 in Salt Lake City, Utah; md. 18 Jan. 1959 in San Diego, San Diego, Calif., Jacqueline Rose Lee (dau. of Harvey Franklin and Jeanette Clara Boonstra Lee) born 13 Apr. 1933 in Grand Rapids, Michigan.
457. LEONARD VAN SNOW, born 10 Oct. 1935 in Salt Lake City.
458. NANCY RUTH SNOW, born 24 Nov. 1947 in Burbank, Calif.

WALTER DONALD SNOW (161) has one adopted son by his second wife, Sarah Katherine Turner, as follows:

459. MICHAEL SNOW, born 29 July 1952 in Los Angeles, Los Angeles, Calif.

PHILLIP WARREN SNOW (162) and his wife, Katherine Marie "Kay" Moore Gohn have three sons, all born at San Antonio, Bexar, Texas:

- 460. ROBERT ALAN GOHN SNOW, adopted, born 25 Dec. 1946.
- 461. PHILLIP WARREN SNOW JR., born 16 July 1953.
- 462. JEFFERY ALLEN SNOW, born 17 Feb. 1956.

SIXTH GENERATION

Third Great-grandchildren of
Cheney Garrett and Lucy Phillips Van Buren

VALENTINE McARTHUR (165) and Maggie Afton McNeil, are parents of the following six children, all born at St. George, Washington, Utah:

463. THEROL LYNN McARTHUR, born 7 Oct. 1918; md. 5 Apr. 1939 at Kaysville, Davis, Utah, Letty Bernice Mills (dau. of John Foster and Naomi Palmer Mills) born 1 Mar. 1919 at Tooele, Tooele, Utah.
464. VIRGINIA McARTHUR, born 17 June 1920; md. (1) 21 Feb. 1945 at St. George, William Ward Cuff (son of Adrian Robert and Jeanette Evelyn Thompson Cuff) born 25 Aug. 1920 in Marysvale, Piute, Utah, died 6 Sept. 1955 at Richfield, Sevier, Utah; she md. (2) 9 June 1961 George Anderson, widower, (son of Niels Peter and Ada Lena Nielson Anderson) born 3 Feb. 1924 at Elsinore, Sevier, Utah.
465. LaRAINE McARTHUR, born 24 Sept. 1921; md. 30 Nov. 1945 in Ogden, Weber, Utah, Beulah Killpack (dau. of Grover Cleveland and Orilda Kirby Killpack) born 12 July 1926 in Huntington, Emery, Utah.
466. RONALD VAL McARTHUR, born 3 Apr. 1924; md. 3 Nov. 1949 at Santa Clara, Washington, Utah, Lorna Graff (dau. of Elgin and Vivian Tobler Graff) born 28 July 1932 at Santa Clara.
467. MARION WALTER McARTHUR, born 7 Mar. 1929; md. 21 Oct. 1954 at Seal Beach, Orange, Calif., Phyllis Jane Euliano (dau. of Domonic and Mary Zapleski Euliano) born 25 Aug. 1930 at Meadville, Crawford, Pa.
468. ELMA ANN McARTHUR, born 15 Nov. 1934; md. 20 Apr. 1957 in St. George, Herbert Barry Haight (son of Herbert Price and

Margaret Olsen Haight) born 3 Apr. 1927 at Cedar City, Iron, Utah; died 7 Dec. 1959 at Wheelers Air Force base, Tripoli, North Africa; buried 22 Dec. 1959 in St. George.

ARNOLD McARTHUR (166) and Lola Hafen McArthur have six children, all born in St. George, Washington, Utah:

- 469. RALPH ARNOLD McARTHUR, born 14 May 1932; md. 12 Sept. 1952 in St. George, Reta Reid (dau. of Hyrum Lorenzo and Zina Rixanna Stringham Reid) born 2 Mar. 1931 in St. George.
- 470. LORETTA McARTHUR, born 21 Dec. 1934; md. 1 Dec. 1954 in St. George, Gerald Robinson Shiefer (son of Arden and Lucy Crawford Shiefer) born 1 Aug. 1934 in Springdale, Washington, Utah.
- 471. ARLINE McARTHUR, born 10 Sept. 1936; md. 21 Sept. 1955 in St. George, Dorrel Fred Boothe (son of Fred and Marie Long Boothe) born 19 Feb. 1934 in St. George.
- 472. RAMONA McARTHUR, born 19 Sept. 1942.
- 473. DONALD ARLO McARTHUR, born 6 Aug. 1944.
- 474. ANNETTE McARTHUR, born 21 July 1947.

WALTER McARTHUR (167) and Gwendolyn Virginia Nelson are the parents of one living and one stillborn child, as follows:

- (BABY BOY McARTHUR, born dead 2 Dec. 1951 at St. George, Washington, Utah)
- 475. CAROL ANN McARTHUR, born 31 Jan. 1955 in St. George.

HORACE McARTHUR (168) and Ethel Hafen are parents of the following son:

- 476. DOUGLAS McARTHUR, born 19 Apr. 1940 in St. George; md. 30 June 1960 in St. George, Jill Jensen (dau. of John J. and Opal Nielson Jensen) born 19 Aug. 1939 at Las Vegas, Clark, Nevada.

LLOYD ELMER McARTHUR (170) and his wife Lillian Christensen have three children, all born at St. George, Washington, Utah:

- 477. SUSAN McARTHUR, born 20 Aug. 1947.
- 478. MADELYN McARTHUR, born 22 Jan. 1952.
- 479. LOY ANN McARTHUR, born 10 Aug. 1955.

ADRENE McARTHUR (172) and Von Bunker Cottam are parents of four sons; they are:

- 480. KEITH M. COTTAM, born 13 Feb. 1941 in St. George, Washington, Utah; md. 16 June 1961 in Salt Lake City, Utah, Laurel Springer (dau. of Lowell Franklin and Louise Patrick Springer) born 24 Aug. 1942 in Payson, Utah, Utah.
- 481. STEVEN VON COTTAM, born 17 Sept. 1942 in St. George.
- 482. JAY MICHAEL COTTAM, born 25 Sept. 1947 in Salt Lake City.
- 483. JEFFREY BOYD COTTAM, born 30 July 1953 in Salt Lake City.

RUDGAR MORRIS McARTHUR (173) and Erma Genive Blunck have four children, all born in St. George, Washington, Utah, as follows:

- 484. JACQUELINE McARTHUR, born 3 Nov. 1945.
- 485. JOY McARTHUR, born 1 Mar. 1947.
- 486. RICHARD McARTHUR, born 2 Oct. 1951.
- 487. SCOTT McARTHUR, born 9 May 1956.

ENID McARTHUR (174) and Maurice Kay Heaton have four children; they are:

- 488. KAYLENE HEATON, born 5 July 1951 at Provo, Utah, Utah.
- 489. CYNTHIA HEATON, born 15 May 1953 at St. George, Washington, Utah.
- 490. GORDON McKAY HEATON, born 31 Mar. 1956 at St. George.
- 491. GREGORY DEAN HEATON, born 21 Feb. 1958 at St. George.

CHARLES FRANKLIN McARTHUR (175) and Edith Farnsworth have three children; they are:

- 492. SHIRL FRANKLIN McARTHUR, born 26 Feb. 1935 at St. George, Washington, Utah; md. 3 Jan. 1959 at Corpus Christi, Nueces, Texas, Mary Ann Burris (dau. of William Jennings and Marian Ross Burris) born 2 June 1936 at McAllen, Hidalgo, Texas.

493. LINDA LOU McARTHUR, born 2 Mar. 1941 at Boise, Ada, Idaho.
494. MARY LYNN McARTHUR, born 18 Oct. 1944 at Boise.

ARTHUR EARL McARTHUR (176) and Edna Belle Ungricht had four children, all born in Tooele, Tooele, Utah; they are:

495. ARTHUR EARL McARTHUR JR., born 20 Feb. 1947.
496. GRANT WILLIAM McARTHUR, born 25 June 1951.
497. RAYMOND F. McARTHUR, born 7 Feb. 1953.
498. DAVID JAY McARTHUR, born 24 Apr. 1959.

SHIRLEY McARTHUR (177) and her husband Chatley Neil McMurdie have four children:

499. JOHN ARTHUR McMURDIE, born 1 May 1943 at Fort Smith, Sebastian, Arkansas.
500. CHATLEY NEIL McMURDIE JR., born 5 Dec. 1945 at Salt Lake City, Utah.
501. GREGARY DEAN McMURDIE, born 30 Apr. 1949 at San Mateo, San Mateo, Calif.
502. NANCY ANN McMURDIE, born 17 Jan. 1955 at Burlingame, San Mateo, Calif.

LYLE MARIE McARTHUR (178) and Clifford Lawrence Elliot are parents of eight children, including two pair of twins, all born in Salt Lake City, Salt Lake, Utah:

503. CLIFFORD LAWRENCE ELLIOT JR., born 1 Feb. 1945.
504. CAROL LEE ELLIOT, twin, born 21 Sept. 1946.
505. CHERYL ANN ELLIOT, twin, born 21 Sept. 1946.
506. RICHARD McARTHUR ELLIOT, twin, born 2 Jan. 1950; died the day of his birth.
507. FREDRICK LYNN ELLIOT, twin, born 2 Jan. 1950.
508. ROBERT McARTHUR ELLIOT, born 10 May 1951.
509. JACQUELINE ELLIOT, born 14 Dec. 1952.
510. KELVEN STANLEY ELLIOT, born 19 Apr. 1955.

ROMONA ANDERSON (182) and Edward

Jertberg Prisbrey are parents of one child:

511. RONALD EDWARD PRISBREY, born 9 Sept. 1936 at St. George, Washington, Utah; md. 24 Aug. 1956 at Santa Clara, Washington, Utah, Ann Joyce Wittwer (dau. of Lester Guy and Vanola Gubler Wittwer) born 25 Aug. 1936 at St. George.

GENIEVE ANDERSON (183) and her husband Ned V. Bearden have three children:

512. NED V. BEARDEN JR., born 23 Mar. 1943 in St. George, Washington, Utah.
 513. GREGORY BEARDEN, born 24 Nov. 1947 in Henderson, Clark, Nevada.
 514. JANE BEARDEN, born 19 Oct. 1955 at Las Vegas, Clark, Nevada.

SYBEL ANDERSON (185) and James Willis Brown have two children:

515. DANIEL BRENT BROWN, born 25 Apr. 1954 in St. George, Washington, Utah.
 516. SUSAN JANE BROWN, born 2 Dec. 1960 in Elko, Elko, Nevada.

JESSIE ANDERSON (186) and Richard Ernest Jensen have four children, all born in St. George, Washington, Utah:

517. JERALD KAY JENSEN, born 15 July 1951.
 518. LINDA LOUISE JENSEN, born 17 Oct. 1952.
 519. STEPHEN LON JENSEN, born 2 Apr. 1955.
 520. RICHARD SCOTT JENSEN, born 27 Apr. 1959; died from drowning 31 July 1962 in St. George.

FLOYD ELLIOT SNOW (187) and Arleen Brown are the parents of three children, all born in Pasadena, Los Angeles, Calif.

521. CAROLYN ANN SNOW, born 15 July 1943.
 522. MICHAEL ALLEN SNOW, born 20 Apr. 1946.
 523. MARK LEE SNOW, born 20 Oct. 1949.

RALPH FRANKLIN SNOW (189) and Eddie Mae Workman have four children, the first three born in San Antonio, Bexar, Texas, the fourth in San Fernando, Calif.

524. GLEN R. SNOW, born 13 Apr. 1937.

525. CORNELL MAY SNOW, born 8 Jan. 1940.
 526. JUDITH ANN SNOW, born 17 Sept. 1944.
 527. RICHARD SNOW, born 22 Mar. 1948.

OLIVE MAE CALLAWAY (190) and Alva Clifford Lane have one child:

528. MICHAEL HILARY LANE, born 20 Dec. 1946 in Fontana, San Bernardino, Calif.

GLEN LEE CALLAWAY (191) is the father of three children, one by his first wife Mary Agnes Hannah; (div.); two by his second wife Doris Mae Hedgcott:

First Marriage

529. GLEN LEE CALLAWAY JR., born 10 Apr. 1943 at Upland, San Bernardino, Calif.

Second Marriage

530. GLENDA LEE CALLAWAY, born 6 Aug. 1949 at Upland.
 531. RONALD DAVID CALLAWAY, born 25 July 1955 at Upland.

SHIRLEY LEON CALLAWAY (192) and his wife Opal Cordell Melrose have one adopted child:

532. VICKI SHERYL CALLAWAY, born 24 Mar. 1950 at San Antonio, Bexar, Texas.

LAURA GENEVIEVE CALLAWAY (193) and Thomas Scott Kerr have two children:

533. MERRY LINDA KERR, born 2 Sept. 1942 at Santa Monica, Los Angeles, Calif.
 534. ROGER SCOTT KERR, born 14 Dec. 1944 at Los Angeles, Los Angeles, Calif.

CARL J. CALLAWAY (194) and Marian Charlotte Scott have two children:

535. DAVID CARL CALLAWAY, born 25 July 1945 at Pomona, Los Angeles, Calif.
 536. PATRICIA ANN CALLAWAY, born 6 Jan. 1947 at Upland, San Bernardino, Calif.

WILLIAM S. GREENWOOD II (195) and his wife Carma Hunter have four children:

537. WILLIAM S. GREENWOOD III, born 31 Aug. 1942 at Cedar City, Iron, Utah.

538. JEANE GREENWOOD, born 4 Oct. 1943 at Richfield, Sevier, Utah.
539. ROBERT H. GREENWOOD, born 24 Aug. 1948 at Richfield.
540. COLLEEN GREENWOOD, born 31 July 1955 at Richfield.

ANNE LUCILE GREENWOOD (196) and her husband Don Ellis Olsen are parents of three children:

541. RONALD ELLIS OLSEN, born 4 Feb. 1939 at Richfield, Sevier, Utah; md. 12 May 1962 in American Fork, Utah, Ann Louise Francom (dau. of Gordon and Reva Christensen Francom) born 6 Dec. 1942 in American Fork.
542. ANNE MARGENE OLSEN, born 18 Nov. 1943 at Provo, Utah, Utah; md. 16 June 1962 in American Fork, Jerry Carl Bowen (son of Carl and Joy Irene Tidwell Boren) born 29 Dec. 1943 in American Fork.
543. WILLIAM ANTHON "TONY" OLSEN, born 5 Nov. 1946 at Richfield.

RUTH GREENWOOD (197) and Jack Roger Nielson have five children, the last four born at Richfield, Sevier, Utah:

544. ROGER JACK NIELSON, born 21 Apr. 1941 at Murray, Salt Lake, Utah; md. 27 June 1960 at Spanish Fork, Utah, Annetta Dixon (dau. of Quayle and Ora Lucinda Jeppson Dixon) born 12 Mar. 1942 at Spanish Fork.
545. REID KENT NIELSON, born 29 Sept. 1944.
546. CAROLYN NIELSON, born 13 Nov. 1945.
547. DAVID KIRT NIELSON, born 31 Jan. 1949.
548. MARGO ANNE NIELSON, born 25 Apr. 1952.

STEPHEN FRANK GREENWOOD (198) and Patsy Parker Greenwood have two daughters, both born at Richfield, Sevier, Utah:

549. MARY SUSAN GREENWOOD, born 10 Apr. 1951.
550. JANET GREENWOOD, born 31 Mar. 1953.

MADELINE CLUFF (199) and John Leslie Ohlstrom have three daughters, all born at Seattle, King, Washington:

551. SHARON LEE OHLSTROM, born 9 Aug. 1941; md. 21 Sept. 1959 at Seattle, William Herbert Johnson (son of Herbert Louis and Blanche Johnson) born 4 Feb. 1938 in Seattle.
552. LESLIE ANN OHLSTROM, born 22 Dec. 1945.
553. BARBARA JEAN OHLSTROM, born 24 Feb. 1954.

RONALD LEON CLUFF (200) has one child by his first wife Linda Wallen (div.):

554. RONDA LEE CLUFF, born 8 Feb. 1942 at Seattle, King, Washington.

HAROLD MORRIS MAYO (201) and his wife Frankie (div.) had one child:

555. RONALD DEAN MAYO, born 20 Oct. 1935 at Los Angeles, Los Angeles, Calif.

HARRY CALLAWAY MAYO (202) and Frenna Anderson are parents of four children, as follows:

556. HARRY CHARLES MAYO, born 24 May 1941 at Heber City, Wasatch, Utah.
557. GARRY RAY MAYO, born 16 Oct. 1944 at Fontana, San Bernardino, Calif.
558. SHIRLENE MAYO, born 28 Mar. 1948 at Heber City.
559. GORDON VAUGHN MAYO, born 22 Jan. 1951 at Fontana.

DOROTHY MAYO (203) and her husband Nile Christian Thurston have three children:

560. MAYO N. THURSTON, born 3 Sept. 1937 at Richfield, Sevier, Utah; md. 24 Aug. 1962 in Provo, Utah, Utah, Marilyn Jones (dau. of Paul and Essie Miller Jones) born 5 June 1940 in Provo.
561. THOMAS NILE THURSTON, born 15 Apr. 1944 at Provo.
562. CLAUDIA THURSTON, born 7 Apr. 1949 at Provo.

RAY EDWIN WHITING (204) and Oral Bartlette Chamberlain are parents of two children:

563. DAVID JAMES WHITING, born 25 July 1941 at San Diego, San Diego, Calif.
564. JUDITH RAE WHITING, born 17 Feb. 1947

at Fontana, San Bernardino, Calif.

KENNETH TRUE WHITING (205) and his second wife, Patricia Ann Wyatt have one adopted daughter:

565. MELNEE BETH WHITING, born 10 Dec. 1953 in Athens, Greece; adopted 16 June 1955.

GEORGE SYLVESTER WHITING (206) and Elaine Brown are parents of three children, all born at Riverside, Riverside, Calif.:

566. GEORGE SYLVESTER WHITING II, born 2 Sept. 1947.
 567. CHRISTINA WHITING, born 20 Nov. 1948.
 568. CURTISS BRADLEY WHITING, born 19 June 1950.

FRED LEON WHITING (207) and his second wife Gladys Annette Green are parents of the following five sons, all born in Fontana, San Bernardino, Calif.:

569. FRED LEON WHITING JR., born 14 Sept. 1952.
 570. EDWIN JACK WHITING, born 10 Nov. 1953.
 571. STANLEY ALLEN WHITING, born 7 Dec. 1954.
 572. GARY BRIAN WHITING, born 19 Aug. 1957.
 573. ERNEST PAUL WHITING, born 4 May 1959.

HELEN LOUISE WHITING (208) and her first husband, Jack K. Willard Messenger had one child:

574. LANA LOUISE MESSENGER, born Nov. 1943 at Rio , Calif.; died 18 June 1945 in California.

GEORGE KENNETH CALLAWAY JR. (209) and Bonnie Gayle Stout are parents of six children, as follows:

575. KATHERINE GAYLE CALLAWAY, born 10 Nov. 1951 at Glendale, Los Angeles, Calif.
 576. GEORGE KENNETH CALLAWAY III, born 2 Feb. 1953 at Glendale.
 577. DARYL LEON CALLAWAY, born 12 Jan. 1955 at Glendale.
 578. TERESA LYNN CALLAWAY, born 31 Mar.

1956 at Lancaster, Kern, Calif.

579. CHERYL LEE CALLAWAY, born 6 Dec.
1957 at Lancaster.

580. JAMIE JEAN CALLAWAY, born 22 June
1959 at Lancaster.

ELIZABETH ANN CALLAWAY (210) and her
husband Noble Bernard Humphries have one child:

581. SHARON LEE HUMPHRIES, born 20 Oct.
1954 at Glendale, Los Angeles, Calif.

VESTA MELLOR (215) and Glendon Horace
McFate are parents of two children, both born
in Eureka, Juab, Utah.

582. GLENDON EARL McFATE, born 7 Oct. 1923;
md. 3 June 1945 at Santa Barbara, Santa
Barbara, Calif., Merre Jayne Thomas (dau.
of Frederick Charles and Margot Hayes
Thomas) born 19 Nov. 1924 at Butte, Silverbow,
Montana.

583. ELAINE McFATE, born 19 Aug. 1926; unmd.
1962.

IDA MELLOR (217) and her husband Clarence
M. Stapley are parents of one son:

584. DEAN C. STAPLEY, born 5 Jan. 1925 at
Eureka, Juab, Utah; md. 7 June 1947 in
Glendale, Los Angeles, Calif., Helen
Quackenbush (dau. of Albert C. and Helen
Marie Fehr Quackenbush) born 20 Oct. 1925
in Minneapolis, Hennipen, Minn.

WENDELL WILLIAM MELLOR (218) and his
wife Ella Elizabeth Nicholl have five children:

585. MARION MELLOR, born 2 Aug. 1928 in
Bingham, Salt Lake, Utah; md. 27 Apr.
1946 in Seattle, King, Wash., Richard Gilbert
Forsey (son of George Woodruff and Pearl
Irene Turner Forsey) born 24 Sept. 1927 in
Eureka, Juab, Utah.

586. MAXINE MELLOR, born 15 Oct. 1930 at
Bingham; md. 20 June 1952 in Georgetown,
Bear Lake, Idaho, Leland Mack Hayes (son
of Wilford Woodruff and Vivian Victoria
Dolum Hayes) born 26 Dec. 1933.

587. MELVIN KIMBALL MELLOR, born 7 Dec.

1932 at Shoshone, Twin Falls, Idaho; unmd.
1961.

588. MARJEAN MELLOR, born 10 Jan. 1935 at Bingham; md. 6 Oct. 1951 in Eureka, Juab, Utah, Golden LeRoy Steele (son of William Scott and Helen Pearl Golden Steele) born 11 Nov. 1929 in Goshen, Utah, Utah.

589. MARGARET ELLA MELLOR, born 9 May 1940 in Eureka.

GARTH STEPHEN MELLOR (219) and his wife Esther Mittelstalt have two children, both born in Los Angeles, Los Angeles, Calif.:

590. STEPHEN GARTH MELLOR, born 22 Nov. 1949.

591. CHERY ANN MELLOR, born 31 May 1955.

BEATRICE MELLOR (220) and her husband Earl Reid Elliot have one son:

592. EARL REID ELLIOT JR., born 26 Dec. 1942 at Salt Lake City, Salt Lake, Utah.

BETH STEPHENS (221) and her husband Paul Ellis Tolton are parents of two children:

593. STEPHEN PAUL TOLTON, born 20 Oct. 1946 in Salt Lake City, Utah.

594. HOWARD DUANE TOLTON, born 26 Sept. 1952 at Albany, Alameda, Calif.

ANDREW PRATT STEPHENS (222) and Iva Lou Thompson have two sons, one adopted, both born in Salt Lake City, Utah:

595. ROBERT (BAIN) STEPHENS, adopted, born 16 Mar. 1945.

596. ALAN ANDREW STEPHENS, born 20 May 1951.

WILFORD NEAL STEPHENS (223) and his wife Norlene DeSwan have five children, all born in St. George, Washington, Utah:

597. SHELLEY STEPHENS, born 30 July 1949.

598. MARILYN STEPHENS, born 3 Nov. 1951; died 13 Nov. 1951 in St. George.

599. DARRELL NEAL STEPHENS, born 11 Dec. 1952.

600. KENT ANDREW STEPHENS, born 9 Nov. 1954.

601. SANDRA STEPHENS, born 8 Dec. 1957.

BONNIE JEAN McNEIL (225) and her husband Gerald Wright Bloomquist have three children, all born in Salt Lake City, Salt Lake, Utah:

602. GERALD VERN BLOOMQUIST, born 16 June 1951.

603. DAVID CRAIG BLOOMQUIST, born 28 June 1953.

604. KATHERINE ELIZABETH BLOOMQUIST, born 9 June 1956.

BETTIE McNIEL (226) and her husband Ronald B. Jepperson have three children, all born in Salt Lake City, Utah:

605. RONALD B. JEPPEPERSON JR., born 18 Mar. 1949.

606. ERNEST BRENT JEPPEPERSON, born 30 Sept. 1950.

607. DEBRA LOUISE JEPPEPERSON, born 18 July 1952.

HELEN McNEIL (228) and Lamar J. Wilberg are parents of two children, both born in Castle Dale, Emery, Utah:

608. JULIA WILBERG, born 21 Sept. 1952.

609. MACK J. WILBERG, born 20 Feb. 1955.

SAMUEL RODNEY RAILE (229) and his wife Janet Mary Wofford have twin daughters, born in Los Angeles, Los Angeles, Calif.:

610. RUTH GEORGIA RAILE, twin, born 14 Aug. 1951.

611. SYLVIA JANET RAILE, twin, born 14 Aug. 1951.

NORMA CALLAWAY (232) and her husband Alvin O. Hofer have two sons:

612. LYLE BERT HOFER, born 18 July 1943 in Missoula, Missoula, Montana.

613. LESLIE ALLAN HOFER, born 10 Oct. 1944 in Portland, Multnomah, Oregon.

COLLEEN CALLAWAY (233) and her husband George Raymond Coffman are parents of two sons:

614. MIKE COFFMAN, born 8 June 1945 in San

Francisco, Calif.

615. JEFFERY COFFMAN, born 8 Sept. 1960 in Seattle, King, Calif.

MILTON CALLAWAY (234) and his wife Virginia Gosney have three children, all born in Missoula, Missoula, Montana:

616. GARY CALLAWAY, born 18 June 1952.
617. JERRY CALLAWAY, born 10 Feb. 1957.
618. CHERYL CALLAWAY, born 8 Nov. 1958.

CLAUDIA CALLAWAY (235) is the mother of a son and a daughter by her first husband, Mr. Armstrong. The daughter has been adopted by her second husband Kenneth E. Febach, the son stayed with his father:

619. SANDRA (ARMSTRONG) FEBACH, born 9 Oct. 1952.
620. JIMMY ARMSTRONG born 1954.

LEORA CALLAWAY (236) and her husband Arus William Bird are parents of two children, both born in Portland, Multnomah, Oregon:

621. GARTH ELROY BIRD, born 27 Nov. 1954.
622. VICKI LEORA BIRD, born 17 Sept. 1958.

SHIRLEY CALLAWAY (237) and her husband Dell C. Maylett have four children, all born in Ogden, Weber, Utah:

623. DAVID MAYLETT, born 15 July 1948.
624. DIANA MAYLETT, born 11 Oct. 1950.
625. SHERRY MAYLETT, born 26 Oct. 1954.
626. SUZANNE MAYLETT, born 22 Jan. 1961.

RANEE OLIVE CALLAWAY (238) is the mother of three children by her first husband Leo Romero (div.). They have all been adopted by her second husband, Walter Edwin Burton; all were born in Salt Lake City, Utah, as follows:

627. MICHAEL (ROMERO) BURTON, born 16 Aug. 1948.
628. LINDA (ROMERO) BURTON, born 8 Feb. 1951.
629. CATHRINE (ROMERO) BURTON, born 3 Nov. 1955.

MARY ANN CALLAWAY (240) and her

husband Doyle Wayne Humphrey have a son:

630. LONI WAYNE HUMPHREY, born 8 Aug. 1961 at Caldwell, Canyon, Idaho.

ANN COX (244) and her husband Floyd Max Fisher are parents of two daughters, both born in Ogden, Weber, Utah:

631. KAREN IDA FISHER, born 26 May 1935; md. 21 Jan. 1954 in Salt Lake City, Utah, Richard Harry Thornley (son of Harry Layton and Ida Richards Thornley) born 19 Jan. 1934 in Bountiful, Davis, Utah.
632. TERRY DEBRA FISHER, born 5 Dec. 1952.

ALBERT WALLACE LUND (246) and Jean Katherine Wrinkle are parents of two children:

633. MARSHA JEAN LUND, born 15 Aug. 1941 in San Francisco, Calif.; md. 23 July 1960 in Albuquerque, Bernalillo, New Mexico, James Edward Odom (son of Capal Orastus and Allie B. Enfinger Odom) born 17 Oct. 1937 in Houston County, Alabama.
634. KRISTAN WALLACE LUND, born 12 Nov. 1947 in San Francisco.

GARTH CRAWFORD HOUGAARD (247) and Myrtle J. Darling have two daughters:

635. FRANKIE DARLENE HOUGAARD, born 13 Feb. 1936 in Gooding, Gooding, Idaho; md. 14 Jan. 1958 in Miles City, Custer, Montana, Norman Carey (son of Clayton and Hanseen Olson Carey) born 20 Apr. 1937 in Ismay, Custer, Montana.
636. NANCY JEAN HOUGAARD, born 25 June 1947 in Hardin, Big Horn, Montana.

PAT LeROY HOUGAARD (248) and Alta May Blackburn had one daughter:

637. PATRICIA LaMAR HOUGAARD, born 30 Apr. 1934 in Gooding, Gooding, Idaho; md. 7 Apr. 1955 in Boise, Ada, Idaho, Jack Elwyn Green (son of Ernest Elmer and Ruth Elmira Petterson Green) born 18 Aug. 1935 in Buhl, Twin Falls, Idaho.

BARBARA VERE BIEBESHEIMER (251) and

her husband William Danaher have one child:

638. SHARON LYNNE DANAHER, born 29 June 1956 in San Francisco, San Francisco, Calif.

LOLA ELAINE BENNINGER (253) and her husband Harris Elwin Loucks had two children. Both born in Orange, Orange, Calif.:

639. DOREEN LEE LOUCKS, born 30 July 1939; md. 10 Aug. 1957 Joe Ray Weaver (son of Alta Lee and Mable Gatling Weaver) born 10 Dec. 1938 in Pauls Valley, Garvin, Oklahoma.
640. REX ELWIN LOUCKS, born 9 Sept. 1944; died at two weeks, Sept. 1944 in Orange.

MAUDE VIOLA BENNINGER (254) and her estranged husband Jesse F. Jackson are parents of two sons:

641. RONALD DALE JACKSON, born 24 Aug. 1941 in Huntington Park, Los Angeles, Calif.
642. GARY DEAN JACKSON, born 24 Nov. 1947 in Huntington Park.

KATHYRN LEE VAN BUREN (255) and Thomas R. Fisher are parents of four children, all born in Fullerton, Orange, Calif., as follows:

643. BARBARA JO FISHER, born 10 Sept. 1942.
644. CLAIRE ELIZABETH FISHER, born 23 Mar. 1946.
645. WILLIAM KENNEDY FISHER, born 20 Apr. 1953.
646. TIMOTHY JOHN FISHER, born 30 July 1957; died at 4 mos. Dec. 1957 in Orange Co.

PAMELA ROSE VAN BUREN (256) and her husband Donald Dondero have one daughter:

647. ROBYN LEE DONDERO, born 8 Nov. 1947 in Richmond, Contra Costa, Calif.

LESLIE CLIFFORD VAN BUREN (257) is the father of four children, two by his first wife Jeanne Colliers (div.) and two by his second wife Joan Lea Carr:

First Marriage

648. GALE ANN VAN BUREN, born 12 May 1951

in Atwater, Merced, Calif.

649. MICHAEL KARRY VAN BUREN, born 9 May 1953 in Atwater.

Second Marriage

650. CHARLENE SUE VAN BUREN, born 4 Jan. 1958 in Eureka, Humbolt, Calif.

651. TAMRA LYNN VAN BUREN, born 5 Aug. 1961 in Fort Bragg, Mendocino, Calif.

DONALD JESSE VAN BUREN (258) and his wife Elizabeth Ann Frandson are parents of one:

652. DIANA MARIE VAN BUREN, born 29 Oct. 1957 in Healdsburg, Sonoma, Calif.

NEDRA FULLMER (259) and Frank Paul Turner are parents of three children all born in Salt Lake City, Salt Lake, Utah:

653. PAUL F. TURNER, born 19 Apr. 1947.
654. LARRY J. TURNER, born 18 Aug. 1948.
655. CHARLENE TURNER, born 8 June 1950.

DARRELL JUNIOR FULLMER (260) and Evelyn Bernice Inkley have four children:

656. KATHEREEN FULLMER, born 23 Sept. 1953 in San Antonio, Bexar, Texas.
657. DAVID JOY FULLMER, born 18 May 1956 in Logan, Cache, Utah.
658. WILLIAM KAY FULLMER, born 15 July 1957 in Logan.
659. THOMAS ROY FULLMER, born 2 Aug. 1959 in Coalville, Summit, Utah.

(Capt.) DONALD BLAIN FULLMER (261) and Joan McDaniel have four children:

660. TERESA FULLMER, born 9 Dec. 1955 in Frankfurt, Germany.
661. MICHAEL LYNN FULLMER, born 9 Apr. 1957 in Frankfurt, Germany.
662. CYNTHIA JEAN FULLMER, born 19 July 1959 in Lawton, Comanche, Oklahoma.
663. DAVID WAYNE FULLMER, born 4 Jan. 1961 in Aberdeen Proving Grounds, Maryland.

ZINA A. FULLMER (262) and Dee Humphrey have six children, as follows:

664. JUNE HUMPHREY, born 23 May 1937 in Orangeville, Emery, Utah; md. 28 Apr. 1958 in Orangeville, Rex D. Adams (son of John Evans and Harriet Young Adams) born 18 May 1937 in Provo, Utah, Utah.
665. DeANN HUMPHREY, born 17 May 1941 in Orangeville.
666. GENEVIEVE HUMPHREY, born 22 Aug. 1943 in Orangeville; md. 23 Sept. 1961 in Orangeville Keith B. Lake (son of George Berdell and Geneva Mazie Marshall Lake) born 30 June 1943 in Castle Dale, Emery, Utah.
667. THOMAS D. HUMPHREY, born 18 Nov. 1946 in Orangeville.
668. MARY ELLEN HUMPHREY, born 25 Jan. 1948 in Orangeville.
669. RITA KAY HUMPHREY, born 2 Jan. 1955 in Price, Carbon, Utah.

VICTOR GRANT WAREHAM (263) and Shirley Marie Hunt have two children:

670. RENE WAREHAM, born 20 Oct. 1958 in Berkeley, Alameda, Calif.
671. MARK H. WAREHAM, born 24 Aug. 1961 in Salt Lake City, Utah.

FRANKLIN DEE WAREHAM (264) and Gayle Rowley are parents of three:

672. MICHLE WAREHAM, born 16 Mar. 1957 in Salt Lake City, Utah; died 23 Apr. 1957 in Salt Lake City.
673. LINDA WAREHAM, born 24 Feb. 1958 in Salt Lake City.
674. FRANKLIN DEE WAREHAM, born 28 Nov. 1959 in Encino, Los Angeles, Calif.

SCOTT THOMAS WAREHAM (265) and Alberta Battiste are parents of one:

675. JACQUELINE WAREHAM, born 15 Mar. 1960 in Heidelberg, Germany.

NITA LaRAE ALLRED (267) is the mother of three children, two by her first husband Vernon William Keele and one by her second, Kenneth C. Owen:

First Marriage

676. GARY WAYNE KEELE, born 28 Dec. 1956
in Vernal, Uinta, Utah.

677. LESLIE GAYLE KEELE, born 5 Nov. 1958
in Salt Lake City, Utah.

Second Marriage

678. KENNETH RAY OWEN, born 9 Dec. 1961
in Ogden, Weber, Utah.

THELMA LaRUE ALLRED (268) and Patrick
J. Mahanna are parents of one:

679. PATRICIA ALEEN MAHANNA, born 24 Jan.
1962 in Waukegan, Lake, Illinois.

L. DUANE VAN BUREN (276) and Gloria
Weisner have three children:

680. DENNIS L. VAN BUREN, born 6 Sept. 1948
in Hawthorne, Los Angeles, Calif.

681. CHERYL LYNN VAN BUREN, born 6 Nov.
1950 in Hawthorne.

682. LINDA SUE VAN BUREN, born 29 May 1954
in Gardena, Los Angeles, Calif.

LORENE VAN BUREN (277) and her husband
Royce J. Olsen have three children, all born in
Price, Carbon, Utah:

683. KERRY VAN OLSEN, born 18 May 1951.

684. WAYNE R. OLSEN, born 13 June 1955.

685. ROLENE OLSEN, born 27 June 1960.

RENE VAN BUREN (278) and Charles Victor
Scarpino have four children:

686. CHARLES VICTOR SCARPINO JR., born
2 Mar. 1943 in Downey, Los Angeles, Calif.

687. NANCY LEE SCARPINO, born 2 Mar. 1945
in Downey.

688. CHARLOTTE SCARPINO, born 23 Oct. 1948
in Downey.

689. DON FRANKLIN SCARPINO, born 19 July
1952 in Provo, Utah, Utah.

TED KAY VAN BUREN (279) and his wife
Roma Olsen are parents of six, all born in Provo,
Utah, Utah, as follows:

690. MARIE VAN BUREN, born 24 Apr. 1949.

- 691. VERNON KAY VAN BUREN, born 16 Dec. 1950.
- 692. CRAIG EUGENE VAN BUREN, born 13 Dec. 1952.
- 693. RENEE VAN BUREN, born 18 Feb. 1956.
- 694. ANNETTE VAN BUREN, born 11 Nov. 1957.
- 695. BRADLY VAN BUREN, born 23 Jan. 1959.

VERNA VAN BUREN (280) and her husband Garth Olsen Rogers have six children, all born in Provo, Utah, Utah:

- 696. CONNIE RAE ROGERS, born 27 Sept. 1952.
- 697. GORDON LEE ROGERS, born 18 Sept. 1954.
- 698. RUTH ANN ROGERS, born 26 Sept. 1956.
- 699. DALE GARTH ROGERS, born 9 Nov. 1957.
- 700. VERNON VAN ROGERS, born 2 Sept. 1960.
- 701. MARGIE LYNN ROGERS, born 30 June 1962.

EIDEAN VAN BUREN (281) and her husband Lorin Keith Norseth have four children:

- 702. MICHAEL KEITH NORSETH, born 8 Oct. 1951 in Ogden, Weber, Utah.
- 703. SUSAN KAY NORSETH, born 10 Nov. 1952 in Ogden.
- 704. NANCY FAY NORSETH, born 16 Nov. 1956 in Salt Lake City, Utah.
- 705. STEVEN LORIN NORSETH, born 26 Mar. 1958 in Salt Lake City.

STUART DON VAN BUREN (283) is the father of two daughters, one by his first wife Setusko Okuno, and one by his second wife Renee Fife:

First Marriage

- 706. BABY GIRL VAN BUREN, born 8 Jan. 1959 in Ogden, Weber, Utah; died unnamed same day.

Second Marriage

- 707. TANE VAN BUREN, born 7 Dec. 1961 in Ogden.

THOMAS LAWRENCE McKEE JR. (284) and his wife Joan Carveth are parents of three, all born in Lincoln, Lancaster, Nebraska:

- 708. KATHI LEE McKEE, born 13 Dec. 1953.
- 709. STEPHEN LAWRENCE McKEE, born

15 Apr. 1956.

710. MICHAEL THOMAS McKEE, born 22 Apr. 1959.

KENNETH RAE McKEE (285) and Kay Daniels have one child:

711. TRACEE LEE McKEE, born 21 Feb. 1961 in Farmington, San Juan, New Mexico.

KENNETH M. RASMUSSEN (286) and Shirley May Wiley are parents of four, including twins:

712. PEGGY V. RASMUSSEN, twin, born 27 Jan. 1946 in Logan, Cache, Utah.
 713. PATTY M. RASMUSSEN, twin, born 27 Jan. 1946 in Logan.
 714. KENNETH W. RASMUSSEN, born 22 June 1947 in Price, Carbon, Utah.
 715. JACKIE K. RASMUSSEN, born 1 Aug. 1948 in Price.

EDWIN V. RASMUSSEN (287) and Juanita Snow have six children, as follows:

716. RUTH ANN RASMUSSEN, born 22 June 1951 in Price, Carbon, Utah.
 717. PENNY RASMUSSEN, born 30 July 1952 in Price.
 718. ELWIN VAN RASMUSSEN, born 24 Apr. 1956 in Dragerton, Carbon, Utah.
 719. ANNETTE RASMUSSEN, born 26 Aug. 1957 in Dragerton.
 720. DUGLES CLYDE RASMUSSEN, born 17 Aug. 1958 in Dragerton.
 721. DAVID PAT RASMUSSEN, born 17 Mar. 1960 in Dragerton.

KEITH A. RASMUSSEN (288) and his wife Bonnie Bell have five children, all born in Price, Carbon, Utah:

722. GOLIN KEITH RASMUSSEN, born 10 Dec. 1950.
 723. KIMBALL H. RASMUSSEN, born 14 Sept. 1952.
 724. SANDRA RASMUSSEN, born 20 Aug. 1956.
 725. TAMI BELL RASMUSSEN, born 18 Oct. 1957.
 726. BRET MERRALD RASMUSSEN, born 21 Apr. 1960.

RONALD C. RASMUSSEN (289) and his wife Wanda Turner have the following two children, both born in Salt Lake City, Utah:

727. MICHEL L. RASMUSSEN, born 8 June 1959.

728. CYNTHIA ANN RASMUSSEN, born 7 Oct. 1961.

COLLEEN RASMUSSEN (290) and DeLore Albert Beach are parents of four, all born in Price, Carbon, Utah:

729. DeLORE LORAN BEACH, born 19 Nov. 1954.

730. CATHIE LYNNE BEACH, born 26 Jan. 1956.

731. DEBRA LURINE BEACH, born 16 May 1957.

732. ROBIN BEACH, born 9 Sept. 1958.

CHARLOTTE VAN BUREN (291) and LaGrand E. Willberg have one child:

733. SCOTT L. WILLBERG, born 25 Nov. 1955 in Price, Carbon, Utah.

CONNIE RAE VAN BUREN (292) and Robert Wells Moffitt are parents of three children, all born in Price, Carbon, Utah:

734. BARBARA LYNN MOFFITT, born 17 Mar. 1954.

735. MOLLY MOFFITT, born 19 July 1957.

736. ROBERT CLARK MOFFITT, born 31 Jan. 1959.

ROANNA VAN BUREN (294) and her husband Ashel LaDue Scovill have two children:

737. TERRY LaDUE SCOVILL, born 11 Mar. 1957 in Salt Lake City, Utah.

738. SHERRI SCOVILL, born 18 May 1959 in Salt Lake City.

VAN WRIGHT KILLIAN (299) and his wife Lelia Bernice Bailey have three sons:

739. KEVIN WRIGHT KILLIAN, born 4 Feb. 1954 in Duchesne, Duchesne, Utah.

740. KELVIN J. KILLIAN, born 12 Apr. 1955 in Roosevelt, Duchesne, Utah.

741. KENNETH LEON KILLIAN, born 25 Jan. 1957 in Duchesne.

ROSS G. KILLIAN (301) and his wife Glenda Rae McClellan have three children, all born in

Roosevelt, Duchesne, Utah:

- 742. ROSS TRACY KILLIAN, born 25 Oct. 1957.
- 743. CHRIS ANN KILLIAN, born 27 Sept. 1958.
- 744. DONA RAE KILLIAN, born 6 Jan. 1962.

WAYNE LAMONT PACK (307) and Marilyn Hart have the following four children, all born in Ogden, Weber, Utah:

- 745. WAYNE LAMONT PACK JR., born 3 June 1955.
- 746. LYNN ALICE PACK, born 4 Feb. 1958.
- 747. BRETT WAYNE PACK, born 18 Sept. 1960.
- 748. LORI CLAIR PACK, born 28 Feb. 1962.

CLESS W. PACK (308) and Carol Jean Park, his wife, have one child:

- 749. CARRIE ANN PACK, born 19 May 1955 in Chicago, Cook, Illinois.

KAY E. SHELTON (309) and his wife Retta G. Mallette have three children, all born in Salt Lake City, Salt Lake, Utah, as follows:

- 750. STEPHEN K. SHELTON, born 11 Sept. 1952.
- 751. REBECCA ANN SHELTON, born 2 Aug. 1957.
- 752. MARK MALLETTE SHELTON, born 21 Nov. 1959.

KELMA SHELTON (310) and her husband Willard McGreger Smart are parents of three:

- 753. KAYLEEN SMART, born 21 July 1947 in Salt Lake City, Salt Lake, Utah.
- 754. CARL SMART, born 13 May 1950 in Salt Lake City.
- 755. CLAUDIA SMART, born 10 Dec. 1954 in Murray, Salt Lake, Utah.

KARMA SHELTON (311) and George Lester Jensen are parents of the following five children, all born in Salt Lake City, Utah:

- 756. LESTER GEORGE JENSEN, born 9 Sept. 1948.
- 757. DANNY LESTER JENSEN, born 27 July 1949.
- 758. LAWRENCE JENSEN, born 2 May 1951.
- 759. LESLEY JO JENSEN, born 29 July 1953.
- 760. DAVY ALLEN JENSEN, born 30 Sept. 1958.

CONSTANCE SHELTON (312) and her husband Golden Kimball Berrett have four children:

- 761. CRYSTAL BERRETT, born 28 Dec. 1955 in Murray, Salt Lake, Utah.
- 762. GOLDEN KREIG BERRETT, born 1 Sept. 1957 in Murray.
- 763. CHERYLE BERRETT, born 15 Oct. 1958 in Murray.
- 764. KIMBERLY BERRETT, born 21 Mar. 1960 in Salt Lake City, Salt Lake, Utah.

KENNETH CARROLL KILLIAN (314) and Rosalie Peterson, his wife, have one child:

- 765. KENNETH ARNOLD KILLIAN, born 20 Nov. 1961 in Salt Lake City, Utah.

WINN EUGENE KILLIAN (315) and his wife Janet Rawlings have one child:

- 766. HOLLY LYNETTE KILLIAN, born 25 Dec. 1961 in Murray, Salt Lake, Utah.

CAROL LYNN CHAMBERS (337) and Leo Frank Barlocker are parents of two children, both born in St. George, Washington, Utah:

- 767. KAROL BARLOCKER, born 16 Dec. 1958.
- 768. AUDREY BARLOCKER, born 31 Mar. 1961.

CELIA MARJORY CHAMBERS (340) and Olin Douglas Hall have one child:

- 769. CHANLEE DON HALL, born 11 Dec. 1961 in Enterprise, Washington, Utah.

BARBARA WOOD (344) and her husband Thomas James Barrier Jr. have two children:

- 770. BARLOW THOMAS BARRIER, born 2 June 1960 in Fort Campbell, Kentucky.
- 771. JANIEL BARRIER, born 16 Feb. 1962 in Hopkinsville, Kentucky.

CATHRINE ANNETTE BENNION (352) and her husband Don Beldon Clark are parents of three children, all born in Salt Lake City, Utah, as follows:

- 772. STEVEN SCOTT CLARK, born 25 Nov. 1948.
- 773. CATHRIN CHRISTINE CLARK, born 6 Apr. 1951.

774. JAMES LINDON CLARK, born 12 Nov. 1956.

CAROLYN ELIZABETH BENNION (353) and Howard Spring Heaton have one child:

775. TIMOTHY HOWARD HEATON, born 4 Feb. 1959 in Palo Alto, Santa Clara, Calif.

JUDITH CATHERINE JOHNSON (356) and Samuel Townsend Jack Brigham III are parents of one child:

776. ROBERT JACK BRIGHAM, born 27 July 1961 in Redwood City, San Mateo, Calif.

CLAIR WESLEY SORENSEN (360) and his wife Barbara Segelia have five children, all born in Los Angeles, Calif., as follows:

777. JOHN JEFFERY SORENSEN, born 31 Aug. 1946.

778. STEVEN ROBERT SORENSEN, born 28 Feb. 1951.

779. ROBERT ANTHONY SORENSEN, born 8 July 1953.

780. SHAUNA LEA SORENSEN, born 19 Mar. 1957.

781. RICHARD JOSEPH SORENSEN, born 26 Mar. 1961.

SHIRLEY AILEEN DOOLEY (361) and her husband Samuel Hugh Robbins have the following three children, all born in Palo Alto, Santa Clara, Calif.:

782. JOHN LEE ROBBINS, born 24 Oct. 1947.

783. KAREN ANN ROBBINS, born 4 Nov. 1949.

784. LARRY HARVEY ROBBINS, born 18 Mar. 1954.

DONNA JEANNE RIDDLE (363) and Harry Erskine Jr. are parents of two children, both born in Salt Lake City, Utah:

785. SANDRA JEANNE ERSKINE, born 18 July 1947.

786. HARRY SCOTT ERSKINE, born 21 July 1948.

KENNETH WARREN RIDDLE (364) and his wife Myrna Wigginton have three children, all born in Salt Lake City, Utah:

787. GARY DAVID RIDDLE, born 1 Apr. 1952.

788. LAURIE DIANE RIDDLE, born 31 Oct. 1954.

789. KENNY DANA RIDDLE, born 8 Sept. 1958.

JACK EDWARD RIDDLE (365) and Geraldine Callahan are parents of five children, all born in Salt Lake City, Utah:

790. PATRICIA ANN RIDDLE, born 1 Nov. 1952.

791. JACK EDWARD RIDDLE JR., born 30 Jan. 1954.

792. ROBIN LEE RIDDLE, born 7 Nov. 1955.

793. SHONA LYNN RIDDLE, born 9 Apr. 1959.

794. TAMRIA MARIE RIDDLE, born 23 Oct. 1960.

DANIEL ALBERT KEELER (372) and his wife Felicia Fourie have five children, all born in Salt Lake City, Utah:

795. LARRY DANIEL KEELER, twin, born 14 June 1952.

796. LINDA DINELLE KEELER, twin, born 14 June 1952.

797. BRADLEY FOURIE KEELER, born 30 Sept. 1954.

798. SUSAN LYNN KEELER, born 13 Sept. 1956.

799. CLIFTON GREGG KEELER, born 3 Sept. 1962.

JENNIE MAURINE KEELER (373) and Ray Whiteley Gwilliam are parents of eight children, the first seven born in Provo, Utah, Utah, as follows:

800. LINDA LaNAE GWILLIAM, born 11 May 1947.

801. DALE RAY GWILLIAM, born 10 Mar. 1949.

802. JOHN KIM GWILLIAM, born 2 Apr. 1952.

803. VIRGINIA JILL GWILLIAM, born 14 Aug. 1953.

804. DANIEL LYNN GWILLIAM, born 24 Mar. 1955.

805. LEE ANN GWILLIAM, born 26 Sept. 1957.

806. SHAWNA LUCILLE GWILLIAM, born 26 June 1959.

807. CARL TAYLOR GWILLIAM, born 7 Aug. 1962 in Mesa, Maricopa, Arizona.

COLLEEN KEELER (374) and her husband Joseph Elroy Jones have the following six children:

808. DAVID ELROY JONES, born 3 Apr. 1951 in

Salt Lake City, Salt Lake, Utah.

- 809. RICHARD KEELER JONES, born 7 Feb. 1952 in Minneapolis, Hennepin, Minn.
- 810. KRISTINE JONES, born 11 June 1953 in Salt Lake City.
- 811. ROGER SAVAGE JONES, born 1 Feb. 1956 in New York City, New York, New York.
- 812. CAROL JONES, born 7 Sept. 1958 in Princeton, Middlesex, New Jersey.
- 813. STEPHEN ELROY JONES, born 23 Jan. 1960 in Provo, Utah, Utah.

ELLEN ELAINE KELLER (375) and Ivan Barry Thompson are parents of three children, as follows:

- 814. DOUGLAS IVAN THOMPSON, born 29 Oct. 1958 in New York City, New York, New York.
- 815. KATHLEEN THOMPSON, born 1 Dec. 1959 in Glendale, Los Angeles, Calif.
- 816. BRADFORD DANIEL THOMPSON, born 10 Jan. 1961 in Glendale. (See note page 387.)

DONNA JEAN SOUTHWICK (377) and Robert Byron Beckstead have the following five children:

- 817. ROBERT TERRY BECKSTEAD, born 25 Feb. 1950 in Provo, Utah, Utah.
- 818. STEVEN MICHAEL BECKSTEAD, born 30 Mar. 1951 in Cedar City, Iron, Utah.
- 819. KATHLEEN BECKSTEAD, born 7 July 1954 in Salt Lake City, Salt Lake, Utah.
- 820. DAVID NORMAN BECKSTEAD, born 3 Oct. 1958 in Salt Lake City.
- 821. JULIE BECKSTEAD, born 28 Aug. 1961 in Salt Lake City.

EDWARD HALE SOUTHWICK (378) and his wife Althea Beryl Sylvester have three children:

- 822. EDWARD HALE SOUTHWICK II, born 7 May 1955 in Salt Lake City, Utah.
- 823. MARGARET ANN SOUTHWICK, born 17 Mar. 1957 in Richfield, Sevier, Utah.
- 824. ELIZABETH ANNETT SOUTHWICK, born 10 Mar. 1960 in Ogden, Weber, Utah.

RICHARD GLEN SOUTHWICK (379) and Helen Janeen Chamberlain are parents of six children:

- 825. SHELLEY JEAN SOUTHWICK, born 13 Sept.

1953 in Cedar City, Iron, Utah.

- 826. JO ANN SOUTHWICK, born 17 Dec. 1954
in Oxnard, Ventura, Calif.
- 827. SUSAN ELAINE SOUTHWICK, born 13 Feb.
1956 in Salt Lake City, Utah.
- 828. RICHARD GLEN SOUTHWICK, born 20 June
1957 in Salt Lake City.
- 829. MARCIE SOUTHWICK, born 8 Nov. 1959 in
Salt Lake City.
- 830. RACHAEL MARIE SOUTHWICK, born 19
Sept. 1961 in Salt Lake City.

ALBERT KENT CHRISTENSEN (381) and his wife Elizabeth Ann Reynolds "Sears" have the following four children:

- 831. ANN CHRISTENSEN, born 8 Dec. 1955 in
Boston, Middlesex, Mass.
- 832. KATHLEEN MARTHA CHRISTENSEN, born
1 Apr. 1957 in Boston.
- 833. ALBERT DAVID CHRISTENSEN, born 3 Oct.
1958 in New York City, New York.
- 834. JENNIFER CHRISTENSEN, born 23 Mar.
1962 in Palo Alto, Santa Clara, Calif.

KAREN DONNA CHRISTENSEN (382) and her husband Wendell Woodrow Wilson Coffey have two children, both born in Salt Lake City, Utah:

- 835. JOHN JEFFRY COFFEY, born 28 Aug. 1960.
- 836. PETER WENDELL COFFEY, born 1 Nov.
1961.

ROBERT MARSHALL NEFF (388) and Laura Low Antonette "Toni" Tygesen are parents of a son:

- 837. ROBERT MARSHALL NEFF JR., born 25
Dec. 1961 in Tallahassee, Leon, Florida.

MERLYN NEFF (390) and her husband Kenneth Bandel Olson have two children, both born in Salt Lake City, Utah:

- 838. SHAUNA OLSON, born 24 Apr. 1961.
- 839. SHERRI OLSON, born 2 June 1962.

PHYLLIS LUANA BLACK (396) and Marell Johnson have the following four children, all born in Salt Lake City, Utah:

840. INA LYNN JOHNSON (adopted) born 26 Oct. 1951.
 841. DEBRA LEE JOHNSON, born 24 Aug. 1954.
 842. DARLENE JOHNSON, born 14 Sept. 1956.
 843. SUSAN MARY JOHNSON, born 14 Mar. 1960.

GEORGE ELLIOT BLACK (397) and his wife Diana Larson have two children, both born in Salt Lake City, Utah:

844. INA MARIE BLACK, born 2 June 1960.
 845. CHARLES LARSON BLACK, born 26 Sept. 1961.

DAN ATKIN BLACK (398) and Nancy Ellen Barfoote are parents of two children:

846. MICHAEL DAVID BLACK, born 11 Oct. 1959 in Graceville, Jackson, Florida.
 847. PHILIP DONALD BLACK, born 5 Oct. 1960 at March Air Force Base, Calif.

DON VALDEEN BLACK (403) and his wife Virginia Lee Samuelson have four children, as follows:

848. CHRISTOPHER LEE BLACK, born 15 Nov. 1952 in Provo, Utah, Utah.
 849. JULIE ANN BLACK, born 9 Apr. 1955 in Prescott, Yavapai, Arizona.
 850. STUART RUSSELL BLACK, born 6 Apr. 1956 in Prescott.
 851. TODD ANDREW BLACK, born 8 Oct. 1958 in Tooele, Tooele, Utah.

NAIDA ANN BLACK (404) and James King Hill are parents of two children, both born in Glendale, Los Angeles, Calif., as follows:

852. JAMES MITCHELL HILL, born 29 Jan. 1957.
 853. STEPHANIE HILL, born 19 Apr. 1959.

ALLEN E. BLACK (405) and Barbara Jean Collins, his wife, have two children:

854. SCOT ALLEN BLACK, born 13 July 1958 in Tooele, Tooele, Utah.
 855. KELLY DEAN BLACK, born 28 May 1961 in Seattle, King, Wash.

EVA BLACK (406) and her husband Arnell Welchman have had eight children, all born in

Salt Lake City, Utah, as follows:

- 856. VANET WELCHMAN, born 17 Dec. 1953.
- 857. DAVID SAMUEL WELCHMAN, born 15 Jan. 1955.
- 858. LESA WELCHMAN, born 12 July 1956.
- 859. ARNELL B. WELCHMAN, born 14 Aug. 1957; died 15 Aug. 1957 in Salt Lake City.
- 860. EVA DEAN WELCHMAN, born 12 July 1958.
- 861. DOUGLAS EVAN WELCHMAN, born 24 Mar. 1960.
- 862. SARAH WELCHMAN, born 23 Apr. 1961.
- 863. PAULA WELCHMAN, born 29 May 1962.

PETER DALE BLACK (407) and Suzanna W. Sacks are parents of four children, all born in Salt Lake City, Utah:

- 864. KARL SACKS BLACK, born 10 Oct. 1957.
- 865. PATRICE BLACK, born 29 Oct. 1958.
- 866. ANNA LEA BLACK, born 23 Sept. 1960.
- 867. EVAN GEORGE BLACK, born 26 Sept. 1962.

BEVERLY BLACK (408) and her husband Gerald R. Smith have three children, all born in Salt Lake City, Utah:

- 868. KATHLEEN SMITH, born 6 Sept. 1953.
- 869. CYNTHIA SMITH, born 9 Sept. 1956.
- 870. KEITH SMITH, born 3 Nov. 1957.

DORA MAE STALKER SNOW (444) and her estranged husband William LeRoy Park, were parents of the following six children, all born in Salt Lake City, Utah:

- 871. LYNDA MARLENE PARK, born 19 June 1949.
- 872. BETTY JANE PARK, born 10 Aug. 1951; died 16 Jan. 1952 in Salt Lake City.
- 873. WILLIAM WAYNE PARK, born 19 Sept. 1952.
- 874. JAMES MICHAEL PARK, born 26 Apr. 1955.
- 875. THOMAS BRENT PARK, born 4 Sept. 1956.
- 876. JOHN LAVERN PARK, born 11 June 1959.

EDGAR STALKER SNOW (445) had three children by his first wife, Mary Mable Vincent, as follows:

- 877. RICHARD EDGAR SNOW, born 9 May 1952.
- 878. WAYNE STANLY SNOW, born 15 July 1953.

879. MARY GAIL SNOW, born 7 Feb. 1955.

WARREN STALKER SNOW (447) has one child by his second wife Virginia Francis, and one adopted child by his third wife Marlene Clark Rees Andersen, as follows:

Second Marriage

880. WARREN STALKER SNOW JR., born 17 Aug. 1960 in Salt Lake City, Utah.

Third Marriage

881. PAULA IRENE (REES) SNOW, adopted, born 17 Mar. 1959 in Salt Lake City.

LOUISE STALKER SNOW (448) has had four children by her first husband, Neil Dean Gamble, who now go by the name of Ausmus, though not legally adopted, and one child by her second husband Bruce Phillip Ausmus, as follows:

First Marriage

882. KENNETH DEAN GAMBLE "AUSMUS", born 9 Feb. 1954 in Ogden, Weber, Utah.

883. ROBERT ALAN GAMBLE "AUSMUS", born 7 May 1956 in Monticello, San Juan, Utah.

884. TANDY LEE GAMBLE "AUSMUS", born 27 Feb. 1959 in Ogden.

885. KERBY JAY GAMBLE "AUSMUS", born 29 Jan. 1960 in Ogden.

Second Marriage

886. CHARLES PHILLIP AUSMUS, born 7 Feb. 1962 in Salt Lake City, Utah.

JANE STALKER SNOW (440) and her husband Brian Kent Gallagher have the following three children, all born in Salt Lake City, Salt Lake, Utah:

887. KERRY JAN GALLAGHER, born 27 Sept. 1957.

888. KELVIN BRIAN GALLAGHER, born 17 Oct. 1959.

889. COREEN GALLAGHER, born 24 May 1961.

HOWARD WALLACE SNOW JR. (456) and his wife Jacqueline Rose Lee are parents of three children, all born in Van Nuys, Los Angeles,

Calif., as follows:

890. KATHLEEN ANN SNOW, born 30 Oct. 1959.

891. HOWARD WALLACE SNOW III, born 3 Oct.
1960.

892. CHRISTOPHER LEE SNOW, born 10 Mar.
1962.

Note:

Last Minute Addition:

816 A. ELLEN VIRGINIA THOMPSON (fourth child
of Ivan Barry and Ellen Elaine Keeler (375)
Thompson), born 23 Nov. 1962 in Fullerton,
Orange, Calif. Ref. p. 382.

SEVENTH GENERATION

Fourth Great-grandchildren of
Cheney Garrett and Lucy Phillips Van Buren

THEROL LYNN McARTHUR (463) and Letty
Bernice Mills have four children, as follows:

- 893. SHAROL LYNN McARTHUR, born 15 May
1943 in Salt Lake City, Salt Lake, Utah.
- 894. GLADE RONALD McARTHUR, born 27 Dec.
1947 in Cedar City, Iron, Utah.
- 895. TAMRA VAL McARTHUR, born 20 Feb. 1952
in Cedar City.
- 896. TACY McARTHUR, born 17 Feb. 1958 at
Cedar City; died 9 Aug. 1958 in Salt Lake City,
buried at Cedar City.

VIRGINIA McARTHUR (464) and her first
husband William Ward Cuff were parents of the
following three children:

- 897. LAURA ANN CUFF, born 23 Feb. 1947 in
Logan, Cache, Utah.
- 898. JAMES WARD CUFF, born 12 Oct. 1949 in
Panguitch, Garfield, Utah.
- 899. AFTON CAMILLE CUFF, born 8 Jan. 1951
in Panguitch.

LaRAINE McARTHUR (465) and his wife
Beulah Killpack have four children, all born in
St. George, Washington, Utah:

- 900. GAYLE McARTHUR, born 1 July 1947.
- 901. CONNIE McARTHUR, born 27 Sept. 1950.
- 902. ROBERT LaRAINE McARTHUR, born 19
Aug. 1953.
- 903. HOWARD REED McARTHUR, born 25 July
1957.

RONALD VAL McARTHUR (466) and his wife
Lorna Graff have four children, all born in
St. George, Washington, Utah:

- 904. RONALD LYNN McARTHUR, born 14 July
1951.

905. STANLEY ELGIN McARTHUR, born 11 Mar. 1954.
 906. JOHN VAL McARTHUR, born 30 June 1955.
 907. GARY LEE McARTHUR, born 8 Apr. 1960.

MARION WALTER McARTHUR (467) and Phyllis Jane Euliano are parents of the following four children:

908. MARY ELIZABETH McARTHUR, born 5 Jan. 1956 at Lynnwood, Los Angeles, Calif.
 909. MARGARET ANN McARTHUR, born 30 Apr. 1958 at Lynnwood.
 910. MARK GREGORY McARTHUR, born 31 Dec. 1959 at Lynnwood.
 911. MAURINE JANE McARTHUR, born 26 Jan. 1961 at Ft. Devens, Mass.

ELMA ANN McARTHUR (468) and her deceased husband Herbert Barry Haight were parents of two children:

912. PEGGY LEONE HAIGHT, born 7 Jan. 1958 at St. George, Washington, Utah.
 913. CORTNEY BRANT HAIGHT, born 3 May 1959 at Bitburg Air Force Base, Germany.

RALPH ARNOLD McARTHUR (469) and his wife Reta Reid have three children, all born in St. George, Washington, Utah:

914. KENT RALPH McARTHUR, born 2 Dec. 1953.
 915. KARIE McARTHUR, born 3 Aug. 1955.
 916. SUZY McARTHUR, born 1 Dec. 1957.

ARLINE McARTHUR (471) and her husband Dorrel Fred Boothe have one son:

917. JAY DORREL BOOTHE, born 23 Dec. 1960 in Salt Lake City, Salt Lake, Utah.

DOUGLAS McARTHUR (476) and Jill Jensen are parents of one child:

918. NATALIE McARTHUR, born 4 June 1961 in St. George, Washington, Utah.

(LT.) SHIRL FRANKLIN McARTHUR (492) and his wife Mary Ann Burris have one child:

919. BRIAN F. McARTHUR, born 9 May 1961 at Portsmouth, Rockingham, New Hampshire.

RONALD EDWARD PRISBREY (511) and Ann Joyce Wittwer are parents of two children, both born in Salt Lake City, Utah.

920. LESLIE ANN PRISBREY, born 26 Feb. 1959.

921. DOUGLAS RONALD PRISBREY, born 3 Nov. 1961.

MERRY LINDA KERR (533) and Gary Dean Hofflinger are parents of one child:

922. RONALD DEAN HOFFLINGER, born 11 Aug. 1960 in Glendale, Los Angeles, Calif.

ROGER JACK NIELSON (544) and Annetta Dixon are parents of two children, both born in Provo, Utah, Utah:

923. ORA LYNN NIELSON, born 9 Feb. 1961.

924. DAVID KENT NIELSON, born 9 May 1962.

SHARON LEE OHLSTROM (551) and William Herbert Johnson are parents of one child:

925. CARRIE ANN JOHNSON, born 19 May 1962 in Seattle, King, Wash.

GLENDON EARL McFATE (582) and Merre Jayne Thomas are parents of three children:

926. DAVID CRAIG McFATE, born 18 Oct. 1948 at Santa Barbara, Santa Barbara, Calif.

927. AMY McFATE, born 11 May 1953 at San Jose, Santa Clara, Calif.

928. MEREDITH McFATE, born 17 Aug. 1955 at San Jose.

DEAN C. STAPLEY (584) and his wife Dona Helen Quackenbush have one son:

929. GARY DEAN STAPLEY, born 5 May 1951 in Van Nuys, Los Angeles, Calif.

MARION MELLOR (585) and Richard Gilbert Forsey are parents of the following three children:

930. LINDA LEE FORSEY, born 31 Mar. 1947 in Seattle, King, Wash.

931. RICHARD MARK FORSEY, born 5 Feb. 1950 in Provo, Utah, Utah.

932. GAIL FORSEY, born 22 Sept. 1957 in Inglewood, Los Angeles, Calif.

MAXINE MELLOR (586) and her husband Leland Mack Hayes have two children, both born in Montpelier, Bear Lake, Idaho:

933. DEBRA LEE HAYES, born 16 Mar. 1953.

934. THOMAS W. HAYES, born 9 Mar. 1957.

MARJEAN MELLOR (588) and Golden LeRoy Steele are parents of four children, all born in Payson, Utah, as follows:

935. SUSAN LEE STEELE, born 12 Sept. 1952.

936. GOLDEN DALE STEELE, born 5 Aug. 1954.

937. DEAN STEELE, born 12 Nov. 1958.

938. SHERYL STEELE, born 24 Oct. 1959.

KAREN IDA FISHER (631) and Richard Harry Thornley are parents of the following three children:

939. DIXIE THORNLEY, born 21 Jan. 1958 in Salt Lake City, Utah.

940. DRU RICHARD THORNLEY, born 15 Jan. 1959 in Ogden, Weber, Utah.

941. MISTI THORNLEY, born 22 Sept. 1960 in Richfield, Sevier, Utah.

FRANKIE DARLENE HOUGAARD (635) and her husband Norman Carey have two children, both born in Miles City, Custer, Montana:

942. MISTY LEE CAREY, born 11 Apr. 1959.

943. MICHAEL JON CAREY, born 4 June 1961.

PATRICIA LaMAR HOUGAARD (637) and Jack Elwyn Green are parents of the following four children:

944. JACKILYNN LaMAR GREEN, born 5 Dec. 1955 in Boise, Ada, Idaho.

945. NANCY LOUISE GREEN, born 31 Dec. 1957 in Boise.

946. SHIRLEY LaRAYNE GREEN, born 14 Feb. 1960 in Boise.

947. DAVID ERNEST GREEN, born 28 Apr. 1962 in Nampa, Canyon, Idaho.

DOREEN LEE LOUCKS (639) and Joe Ray Weaver were parents of three sons, all born in Fullerton, Orange, Calif., as follows:

948. MITCHELL ELWIN WEAVER, born 28 June

1958; died the same day in Fullerton.

949. JIMMY LEE WEAVER, born 1 Nov. 1959.

950. JEFFERY SCOTT WEAVER, born 26 Apr. 1962.

JUNE HUMPHREY (664) and her husband Rex D. Adams have three children, all born in Price, Carbon, Utah:

951. REBECCA ADAMS, born 21 Oct. 1958.

952. KLINE REX ADAMS, born 18 Dec. 1959.

953. KYLE D. ADAMS, born 22 Feb. 1962.

GENEVIEVE HUMPHREY (666) and Keith B. Lake are parents of one child as follows:

954. BELINDA LAKE, born 21 Mar. 1962 in Salt Lake City, Utah.

TRIBUTE

We, the descendants of Cheney Garrett and Lucy Phillips Van Buren, wish to pay brief tribute to the men and women who have joined with the Van Buren Family in marriage - the "in-laws" as it were. We gratefully acknowledge our indebtedness to them for the fine contributions they have made to our heritage. In almost all instances the family blood has been enriched, and the family name become more cherished because of them. We honor their names and are most proud to have been able to include them among those of our Van Buren descendants.

APPENDIX

Psalms:

"Which we have heard and known,
And that which our fathers have
told us; that we should not hide
from the generations to come."

It seems fitting to include in this volume some additional account of the family and relatives of Lucy Phillips, wife of Cheney Garrett Van Buren, since our research has been carried on to some extent in their direction.

Lucy Phillips was the daughter of Samuel Phillips and Mrs. Mary Baker (Mary's maiden surname is unknown to us), who were married in 1812, probably in Warren, Herkimer, New York. Samuel and Mary had each been married previous to their union, he to Betsey Allen and she to Thomas S. Baker.

Family tradition has it that Samuel and his first wife, Betsey Allen Phillips, had ten children born to them prior to her death sometime before 1812, and that Mary and her first husband, Thomas S. Baker, were also parents of ten children, the last having been born posthumously after Thomas had passed away, 11 Apr. 1811. This tradition has not been completely verified, but is quite possible.

Samuel and Mary _____ Phillips, themselves, were parents of four daughters; for besides our progenitor Lucy Phillips Van Buren, who was the oldest of the four, there were Angelina "Lina" who married Phineas Watkins Jr., Josephine Elvira who married Alonzo Coon, and Minerva who married William J. Watkins.

It is our purpose here not only to give material on the Phillips and Baker families, but also on other inter-related families, such as the Watkins and Coon. These are our relatives as well as those of Lucy Phillips Van Buren.

PHILLIPS FAMILY

SAMUEL PHILLIPS is the first definitely known progenitor of our branch of the Phillips family, although we have good evidence that he was the son of an earlier Samuel Phillips; since in a deed for the sale of land to his son Samuel Phillips Jr., in 1934, he signed his name Samuel Phillips II. In an effort to identify him from among the numerous other Samuel Phillips who lived at about the same time in his approximate area, information has of necessity been gleaned piece-meal from many sources over a period of years.

In searching for his birthplace we found that he had lived at one time or another in several places: near Hoosic Falls in Rensselaer County, New York, where his first son was born; in Warren, Herkimer, New York, where his first daughter by his second marriage was born; in Trenton, Oneida, New York, where he was located at the time of the taking of the 1820 U. S. population census; and in Russia, Herkimer, New York, where he secured property in 1824/25 and established the original Phillips farm.

In the History of Herkimer County, compiled by George A. Hardin and Frank H. Willard published in 1893, mention is made of Samuel Phillips and several of his descendants. Here the claim is made that our Samuel Phillips "was a native of England" and came from there and settled in Rensselaer County, N. Y. But we find in an earlier record, (the 1880 census of Manti, Sanpete, Utah) that Samuel's daughter, Lucy Phillips Van Buren, testified at that time that her father was born in the State of Massachusetts (town and county not given). We are inclined to believe the earlier record given by a close relative, in preference to the one in the History; therefore, we conclude that our Samuel Phillips was born in Mass., not England, perhaps the son of another Samuel Phillips who was a native of that country.

The birth date of Samuel Phillips is not definitely known. To try and establish this we searched the census records of the various places in which he had lived. The first, 1790, did not

show him as head of a family in Rensselaer County, N. Y. at the time. In the 1810 census we found a Sam'l Philips in Herkimer Co., (presumably in Warren Twsp., although that is not given), with one older female and eight younger males and females of various ages. This was likely our Samuel and his first wife, and possibly eight children. As before mentioned, the census of 1820 for Trenton, Oneida, N. Y. gave Samuel Phillips as head of a household. The record then is as follows:

"Samuel Phillips - 1 engaged in agriculture; 1 male between 26 & 45; 3 males over 10 and under 15; 1 female between 26 & 45; 1 female between 16 & 26; and 4 females under 10."

We assume that the older male in this census record, between 26 & 45, is Samuel himself, and that the older female of similar age is his second wife, Mary. The three younger males and five younger females are undoubtedly his, hers, and their children who were living in the home at that time. Accordingly, both Samuel and Mary must have been born sometime from 1774/75 to 1793/94. Since Samuel had a son by his first wife, born in 1797, and Mary had a son by her first husband born abt. 1790, it seems definite that Samuel and Mary both must have been born nearer 1774/75 than 1793/94.

Ten years later, when the next national census was recorded, 1830, our Phillips family were residing in the twsp. of Russia, Herkimer, N. Y. A copy of their record taken then follows:

"Samuel Phillips - 1 male between 50 & 60; 1 male between 15 & 20; 1 female between 60 & 60; 2 females between 15 & 20; 2 females between 10 & 15."

As before, we assume that the older male and female are the parents, Samuel and Mary, and the four younger females their daughters Lucy, Angelina, Elvira Josephine, and Minerva. The younger male listed must have been his or her son by the first marriage. This later census narrows the birth possibilities of the couple down, placing their dates of birth - when considered

from the two censuses - sometime within the period from 1774/75 to 1779/80. We are inclined to believe that they were both born nearer 1774 in view of the proof given.

On this evidence we are prone to question another of the Hardin, Willard statements in which they say that our Samuel Phillips "was in the Revolutionary War". If this meant that he fought in that war we are skeptical. Since Samuel could have been born no earlier than 1774 and the American Revolution ended in 1783, he could have been only about nine years old when that war ended. We cannot deny that he might have engaged briefly in this great struggle at that age, in some small way, since the Colonies were forced to use every available source of manpower, but it is not probable that he was in the war at any length, or as a regular soldier.

Samuel Phillips must have married his first wife, Betsey Allen, near 1795/96, perhaps in Rensselaer County, N. Y., since that is where their first son was born. Samuel would have been about twenty-one at the time. It is said by Hardin and Willard that his wife Betsey Allen was a "younger sister of Ethan Allen of Revolutionary fame". We dispute this claim also, since documentary evidence proves that the famous Ethan Allen had no sister Betsey, or Elizabeth, and also that our Betsey would have been far too young to have been a child of Ethan's parents, Joseph and Mary Baker Allen. Betsey may have been a sister of another Ethan Allen, less prominent, or a more distant relative of the Ethan Allen who fought with the "Green Mountain Boys".

A complete record of the children of Samuel and Betsey Allen Phillips, half brothers and sisters of Lucy Phillips Van Buren, has not been obtained. We are even uncertain as to their number. Evidence differs. The authors of the History say there were five; the 1810 census lists possibly eight; family tradition claims there were ten. We quote from a letter written by Fern Weeks Betz of Barberton, Ohio, Mar. 12, 1930, to Loretta Van Buren Fullmer of Orangeville, Utah. Both are deceased and both great-granddaughters of Samuel

Phillips. Mrs. Betz says in part:

"Our grandmothers Lucy Phillips Van Buren and Elvira Phillips Coon were sisters, and there were two other sisters, "Lina" and Minerva. Their parents, Samuel and Mary Phillips, had each been married before and each had ten children; then, when they married, they had the four girls".

Of the possible aforementioned ten children of Samuel Phillips by his first wife, we have identified only three: Samuel Jr., Thomas, and Betsy Phillips, although we have found also an Allen Phillips in their area at the time who might possibly have been their son.

Among the marriage records kept by the Unitarian Church of Trenton, Oneida, N. Y. (formerly the Christian Reformed Church), performed and recorded by the Rev. Isaac Bliss Pierce, are the following:

"1820 - Dec. 31, in Trenton, I married Samuel Phillips Jr. to Emila L. Wightman."

"1826 - Sept. 18, Monday morning I married Thomas Phillips of Russia to Olive Blanchard of that same place."

"1827 - Jan. 1st. Mon. evening I married Joseph Thrasher (Jr.) to Betsy Phillips, both of Russia, Herkimer, N. Y."

There is no doubt in our minds that the above are all children of Samuel and Betsey Allen Phillips. We have quite a little information on Samuel Phillips Jr. and will refer to that later. For additional identification of Thomas Phillips and Betsy Phillips Thrasher we examined the 1840 census records of the areas in which they lived, and found the following:

1840 census of Utica, Oneida, N. Y. -
 "Thomas Phillips - 1 male under 5; 2 males between 5 & 10; 1 male between 30 & 40; 1 female under 5; 1 female between 5 & 10; 1 female between 30 & 40."

We assume that the older male and female in this census are the parents, Thomas and Olive Blanchard Phillips, with five children all under 10

in 1840. This census places the age of Thomas between 30 & 40. Believing that he was one of the "3 males over 10 and under 15" listed with the Samuel Phillips family in the 1820 census, would place his date of birth not later than 1810 nor earlier than 1805. Assuming that he was about twenty or twenty-one years old when married in 1826 would place his date of birth around 1804/5. We conclude then, from this somewhat scant evidence, that Thomas Phillips, son of Samuel and Betsey Allen Phillips, was born in the year 1805, and thus was 35 at the time of the 1840 census.

The 1840 census of Oneida County gives information on the Joseph Jr. and Betsy Phillips Thrasher family, too. We find them in the twsp. of Trenton at that time, reported as follows: "Joseph Thrasher - 2 males over 5; 1 male between 30 & 40; 2 females between 5 & 10; 1 female between 20 & 30." This census places the age of the older female, Betsey Phillips Thrasher, between 20 & 30 in 1840, making her possible date of birth not later than 1819/20 nor earlier than 1809/10. We have good reason to believe that she was one of the "4 females under 10" mentioned in the Samuel Phillips family in the 1820 census, which would make her possible date of birth, according to that record, between 1800 and 1810. We have concluded from the foregoing evidence then, that she was born about 1809/10 and was about 29 or 30 years old in 1840. Thus Betsy Phillips could not have been over seventeen when she was married to Joseph Thrasher Jr. 1 Jan. 1827, and was probably the youngest child of Samuel and Betsey Allen Phillips.

We did not find either of the above families in Oneida or Herkimer Counties in the 1850, 1860, 1870, or 1880 census, so conclude that they had left the area by 1850.

The village of Russia, where our original Samuel Phillips settled his family in 1824/25, was a small, scattered farming community in a heavily wooded area about sixteen miles north of the town of Utica, Oneida, N. Y., just over the Oneida County border east from Trenton, where no whites had settled until after 1790. This area was in the

County of Montgomery until Mar. 15, 1798, when it was taken into Herkimer County. Actually, the town where Samuel settled was first settled in 1800 by the Hon. Samuel Wright, and called "Norway". On 7 Apr. 1806 Norway was divided and the western part was called "Union". In 1808 the name of the village of Union was changed to Russia; but today it is known as Russia Corners. The very first settlers in Russia came from the states of Connecticut and Massachusetts, or so early historians tell us.

The original Samuel Phillips farm in Russia was part of the "Royal Grant" made in 1824, being lot 90 in the third allotment of that grant. The property itself was that part of Russia Township which was nearest Oneida County. West Canada Creek, which marked the dividing line between the two counties, marked also the western boundary of the Phillips farm.

The large substantial frame house, built on this property by our great-great-grandfather Samuel Phillips, was nearer the village of Trenton Falls in Oneida County than it was to the main town of Russia. In fact, it was only about one mile from the lovely Trenton Falls, that series of beautiful cataracts of leaping amber-colored water in the West Canada Creek which, during Samuel's later years, came to rival the great Niagara Falls in popularity and was a gathering place for celebrities from all over the world, including several Presidents of the United States.

Samuel sold some of his farm to his son, Samuel Jr., in 1834. A copy of the deed of that sale follows:

"Herkimer, Herkimer County, New York,
Deed Book 30, page 60.

"This indenture made the twenty-ninth day of August in the year of our Lord one thousand eight hundred and thirty-four, between Samuel Phillips and Mary, his wife, of the town of Russia, County of Herkimer and State of New York of the First Part, and Samuel Phillips Jr., of the town of Hammond, in the County of St. Lawrence and State aforesaid of the Second Part,

witnesseth that the said party of the First Part, for and in consideration of the sum of two thousand dollars current money of the United States to them in hand paid by the said party of the Second Part, the receipt thereof which is hereby confessed and acknowledged, do grant, bargain, sell, remise, release, alien and confirm unto the said party of the Second Part in his actual possession now being and to his heirs and assigns forever, that certain farm piece or parcel of land situated, lying and being in the Town of Russia, County of Herkimer and State aforesaid and being part of lot number ninety in the third allotment of the Royal Grant and bounded as follows: to-wit: Beginning at the southwest corner of said lot on the bank of West Canada Creek and running thence, as the needle pointed January 12, 1825 north eighty-seven degrees and thirty minutes, east twenty-eight chains and sixty-four links, thence north two degrees forty-five minutes, west twelve chains and eighteen links to land owned by Robert Youngs, thence south eighty-seven degrees thirty minutes, west sixty-five chains to the West Canada Creek, thence down said creek, as it winds to the place of beginning, estimated to contain one hundred and three acres and a half of land, be the same more or less, excepting always about two acres known as the distillery lot, together with all and singular the hereditaments and appurtenances thereunto belonging or in anywise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof and all the Estate, right, title, interest, claim and demand whatsoever of the said parties of the First Part in law or equity, of, in, and to the above bargained premises, with the hereditaments and appurtenances, to have and hold the said above-mentioned and described premises to the said party of the Second Part, his heirs and assigns to the sole and only proper use, benefit and behoof of the said party of the Second Part, his heirs and assigns forever. And the said Samuel Phillips and Mary, his wife, of the First Part, for their heirs, executors and administrators, doth covenant, grant, bargain, promise and agree to and with the said party of the Second Part, his heirs and assigns,

that they, the said Samuel and Mary, their heirs, executors and administrators, the above bargained premises the quiet and peaceful possession of the said party of the Second Part, his heirs and assigns against all or every person or persons lawfully claiming or to claim the whole or any part thereof, will forever warrant and defend. In witness whereof, the said party of the First Part have hereunto set their hands and seals the day and year first above written.

Samuel Phillips II S. (signer)
Mary Phillips II. S. (signer)

"Signed, sealed and delivered in the presence of N. B. - the word "Junior" in the third line from the top and the word "Creek" in the 17th line from the top were inserted before the signing. M. G. Varney - a Comm. of Deeds.

"Personally came Samuel Phillips and Mary, his wife, both to us well known, to be the written named guarantors and they acknowledge they executed and delivered the written deed for the use and purpose therein mentioned; and the said Mary, being examined by me, separate and apart from her husband, acknowledged she executed and delivered said Deed freely and voluntarily without any fear or compulsion from her said husband whatsoever. And there appearing no material errors or alterations in said Deed, except those noted by the witness, let it be recorded.

---Milton G. Varney, Comm. of Deeds.

Recorded Aug. 30, 1834, at 1/2 past 10 o'clock A. M. "

Samuel and Mary Phillips perhaps left the farm then and moved to the town of Trenton. We do not know when, after 1834, their deaths occurred. Samuel, at least, was still living 11 Feb. 1837, when he is referred to in the marriage records of his two daughters, Angelina and Minerva, who were both married in Trenton on that date. We do not find any mention of either Samuel or Mary in the 1840 census of the area, nor in any later census; so must conclude that they were both deceased when the 1840 census was counted. They undoubtedly died in either Trenton or Russia.

We cannot but believe that both Samuel and Mary Phillips were buried in the family burial plot on the Phillips farm in Russia. In fact, this burial ground may have been created, as such, at the time the first of the two passed away. This plot is mentioned in a Deed recorded 22 Apr. 1865 when Samuel Allen Phillips, grandson of our original Samuel by his wife Betsey Allen, bought some of the Phillips farm land from his older brother, Leander Phillips. The family burial plot of about fifty square feet is referred to in that deed as follows:

" . . . Always excepting and reserving the ground now occupied as a family burying ground, now enclosed by a stone wall and also trees out from the wall all around the outside; and also the privilege of going to and from the said burying ground over the above premises at any and all times. "

Samuel Emory Phillips of Holland Patent, Oneida, N. Y., grandson of Samuel A. Phillips, recently visited the old family burial ground in Russia Corners and found only two headstones remaining of the several he remembers were there near the farm where he was born. The two remaining headstones mark the graves of Jane Ann Phillips, first wife of Leander Phillips, who died 22 July 1853 at the age of 30 years 4 months 2 days, and her baby daughter, also Jane Ann Phillips, who died 5 Aug. 1850 at age 1 month.

SAMUEL PHILLIPS JR., son of Samuel and Betsey Allen Phillips, was born in 1797 near Hoosic Falls, Rensselaer, N. Y.; died in 1877 in Trenton, Oneida, N. Y.; md. (1) 31 Dec. 1820 in Trenton, Emily Lucy Wightman (dau. of Eleazer and Lydia Wightman Wightman) born 2 Feb. 1801 in Trenton; died 12 Mar. 1841 in Russia, Herkimer, N. Y.; he md. (2) abt. 1844, Pauline McMasters, born abt. 1812 (48 in 1860) of Russia; died 1885 prob. in Trenton.

Samuel Jr. lived in various counties of New York State for the entire eighty years of his life: Rensselaer, Herkimer, St. Lawrence, and Oneida. He served in the War of 1812; was a Deacon in the



Samuel Emory Phillips at 75
Four generations descended from
Samuel Phillips and his first wife Betsey Allen



Family Cemetery on old Phillips Farm
where Samuel and Mary Phillips were buried

Unitarian Church of Trenton; and in 1834 purchased a good portion of the original Phillips farm from his father and settled then in Russia. He and his family occupied the original Phillips home continuing to reside there until the latter part of the fifties, for in the 1860 census we find that by that time he and his family were living in Trenton, Oneida, N. Y., where he spent the remainder of his life. He followed the occupation of farmer. Much of the old Phillips farm property in Russia remained in possession of one or the other of his sons for the next fifty years or more. The parents of Samuel Jr.'s first wife, Emily, were cousins.

A record of the marriage of Samuel Jr. and Emily's youngest daughter, "Betsy", who was listed as a school teacher in Trenton in the 1860 census, is recorded in the Unitarian Church records of marriages as follows:

"1862 - Apr. 25, at my house in Trenton, Theodore C. Hibbard, in the 23rd year of his age, a merchant, married to Miss Elizabeth Phillips, dau. of Dea. Samuel Phillips, in the 21st year of her age, all of this town. Witness - Mary E. Pierce." The ceremony was performed by the Rev. Edgar Buckingham.

With the assistance of Samuel Emory Phillips of Oneida County, N. Y., who has in his possession the old Phillips Family Bible, with information dating back to 1830, we have been able to gather vital records of many of the descendants of Samuel Phillips Jr. Mr. Phillips has also searched cemeteries and obtained land records. These sources, coupled with information from census, church and county records have made it possible for us to include the following:

SOME OF THE DESCENDANTS OF SAMUEL PHILLIPS JR.

SAMUEL PHILLIPS JR. had six children by his first wife, Emily Lucy Wightman, and one child by his second wife, Pauline McMasters, as follows:

1. LEANDER PHILLIPS, born 18 Apr. 1823
prob. in Russia, Herkimer, N. Y.; md. (1)

abt. 1843 Jane Ann (prob.) Morris, born 20 Mar. 1823, of Russia; died 22 July 1853 in Russia; he md. (2) abt. 1854, Hellen _____ born abt. 1832 (28 in 1860) of Russia.

Leander, oldest child of Samuel Jr. and Emily Lucy Wightman Phillips, was listed as a "blacksmith" in the 1850 census of Winnfield, Herkimer, N. Y. In 1852 he purchased one hundred and seven acres of land bordering the Phillips farm from the John Main's estate, which he resold to his brother Samuel Samuel A. Phillips 24 Feb. 1859. In 1861 he enlisted in the Second New York Light Artillery for active service in the Civil War. Herkimer County's record of Civil War soldiers mentions him as "a private in Capt. E. P. Halstead's Co., listed as being from Russia." He was later transferred to the One Hundred and Seventeenth New York Infantry, and served until the close of the war, according to the Hardin-Willard History.

On 1 Apr. 1865 Leander purchased from his younger brother, Samuel Allen Phillips, one hundred and five and a half acres of the original Samuel Phillips farm property in Russia, for the sum of Four thousand, four hundred and thirty-one dollars. It was almost the identical piece of property purchased by his father Samuel Jr. from his father for Two thousand dollars in 1834. Leander settled on the farm in Russia and resided with his family in the "Ancestral" Phillips home. His brother, Samuel A., built a large ten-room frame house on his own property abt. 3/4 miles distance from Leanders, and Samuel A.'s son Allen E. (or J.) Phillips erected a house three hundred feet from his fathers. These three early Phillips homes are still standing, although each has changed hands several times and undergone extensive remodeling over the years. Leander Phillips, on 16 May 1873, sold out to Fernando Wood and moved to Trenton Falls, and later moved to the West. Nothing more is known of him and his family.

The Fernando Wood place, "which was graced for years by a blue barn" and which included the original Samuel Phillips home, was later sold by Mr. Wood. Today our Ancestral Phillips home

is owned by Brian W. Clarke.

The three children of Leander Phillips by his first wife, Jane Ann Morris, all born in Russia, were: Emily, born abt. 1844/45 (5 in 1850); Ester, born abt. 1848/49 (1 in 1850) Jane Ann, born July 1850, died 5 Aug. 1850 in Russia. The four children of Leander Phillips and his second wife Hellen were: Benjamin "Ben" born abt. 1854/55 (5 in 1860) in Russia; Leander "Len" born abt. 1856/57 (3 in 1860) in Russia; Alma, a dau., date of birth unknown, place prob. Russia; Nellie, date unknown, place prob. Russia.

2. MARANDA PHILLIPS, born 2 June 1825, prob. in Hammond, St. Lawrence, New York, died 4 Aug. 1900, place unknown; md. 15 July 1844, prob. in Russia, Herkimer, N. Y., William C. White.

Maranda, second child of Samuel Jr. and Emily Lucy Wightman Phillips was living in Winfield, Herkimer, N. Y. at the time of the 1850 census. She is said to have been a doctor of some sort and to have practiced in New York City at one time. She lived away from the Herkimer and Oneida County areas during her later life. The three known children of her marriage to William C. White, all prob. born in Russia, were: Alice White, born 21 June 1845; died 1 Apr. 1861, prob. in Russia, buried in the Olden Barnevald Cemetery near Trenton, Oneida, N. Y.; Charles White, born abt. 1846/47 (3 in 1850); Helen White, born abt. 1848/49 (1 in 1850). We know no more of these.

3. LYDIA A. PHILLIPS, born 25 July 1831 in Hammond, St. Lawrence, N. Y.; died at age 14, 12 July 1845 in Russia; buried in Olden Barneveld Cemtery. She was the third child of Samuel Jr. and Emily Lucy Wightman Phillips.
4. SAMUEL ALLEN PHILLIPS, born 24 Apr. 1834 in Hammond; died 22 Dec. 1912 in Sunnyvale, California; md. (1) 1855 Martha Emory, born 1835 in Fulton, Oswego, N. Y., died 27 Feb. 1899 in Russia; he md. (2) abt. 1902 Dora Richards (Day) widow, who survived

him.

Samuel Allen, fourth child and youngest of the two sons of Samuel Jr. and Emily Lucy Wightman Phillips, was "reared on the old home-
stead in Russia", according to the History by Hardin and Willard, which further states: ". . . S. A. Phillips is a farmer and also has a tub factory with first class machinery and carries on a successful business. He is a Republican. He and family attend and support the Methodist Episcopal and Unitarian Churches at Trenton."

Samuel Emory Phillips writes of his grandfather, Samuel A. Phillips:

"My grandfather was always a hard worker, with no bad habits. He acquired at least five pieces of property, some farms, others just houses. He owned a buttertub factory near Trenton Falls, where I once worked for about two years. Here they manufactured wooden tubs which held from 30 to 60 lbs. of butter each. These they sold and delivered to cheese and butter factories, mostly in Utica. These tubs are not used any more, since now days most butter is packed in lb. packages. My grandfather moved to California early in the 1900s, partly to get into a warmer climate in his advancing age. He bought a twenty-five acre fruit ranch which he managed, where they raised mostly prunes and some other fruits. He lived in Sunnyvale, which was about five miles from Santa Clara where his sister Betsy Hibbard lived. I had the pleasure of taking a trip to California with him and his second wife about 1905. We stopped briefly in Salt Lake City, Utah, and registered our names near the Mormon church there. I stayed that winter at my grandfather's place in Sunnyvale. It was there that he died in 1912 at age 78. They brought him back and buried him in the Oldenbarneveld Cemetery beside his first wife Martha, my grandmother. He had kept most of his holdings in Oneida and Herkimer Co., and rented them. Mr. William A. DeVolt, former Sexton of the Olden Barneveld Cemetery, rented grandfather's home near Trenton Falls while he worked in the electrical plant at the Falls. He, his wife and son lived in the original



Gay Nineties at Samuel A. Phillips Home 1895
Near Trenton Falls, New York
Samuel seated on steps center, first wife Martha in
sunbonnet.



Samuel A. Phillips Home, Sunnyvale, California
He and Second Wife in Back Seat of Auto

S. A. Phillips home there for thirteen years in the early 1900s."

Mr. Howard Thomas, in his interesting book "Trenton Falls, Yesterday and Today" published in 1951, also speaks of S. A. Phillips. He says: ". . . while across the West Canada Creek, on the creek which follows the road and has been called at various times Simpson Brook, Phillips Brook, Hicks Brook, Dr. Glass Brook, and Adams Brook, two small mills flourished - a sawmill run by John McMasters and a stove-blackening plant operated by Ira B. Link. This last named property of less than acre was taken over by S. A. Phillips in 1875 and converted into a butter tub factory. . . . Years later, McMaster's sawmill was still in operation across the creek, and S. A. Phillips was making butter tubs on the site of the Link stove-blackening plant. Samuel Cronk had a shop nearby where he made hoops for the butter tubs."

Mr. Thomas further mentions S. A. Phillips when he tells of the efforts of a Dr. Glass to make the Phillips area in Russia across the Creek from Trenton Falls an inviting one for residents, as follows: -- "Dr. James H. Glass of Utica was the one man chiefly responsible for the development of the year round resort across the Creek in Herkimer County. . . He bought up the land and remodeled the farm houses and then encouraged his friends to come and enjoy them. It was not his plan to hold this property forever. Some years later he paid formal calls on all his tenants, told them they had lived there long enough to know whether they wished to stay there or not, and put the same price on each piece of property. Dr. Glass purchased, on December 8, 1915, the vast holdings of S. A. Phillips, with the exception of the Fernando Wood farm which Phillips had disposed of in 1866." (This was the original Samuel Phillips property, including the Ancestral home, sold to his brother Leander 1 Apr. 1865, who sold to Fernando Wood 16 May 1873). ". . . and the home of his son A. E. Phillips. . . Mary M. Coventry bought the S. A. Phillips house; later the Coventrys also gained possession of the A. E.

Phillips house and sold it to Robert U. Hayes Jr. Painted red and white, it stands where the highway from Trenton Falls meets the Creek road. Graham Coventry sold the S. A. Phillips home across the road to F. Clark Ogden. "

Samuel Phillips had no children by his second wife, Dora Roberts Day, who was twenty-five years his junior, but he had four by his first wife Martha Emory, all born near Trenton Falls in the town of Russia, as follows: Clara Phillips, born 1857; died abt. 1884 (age 27); md. George S. Hughes; had no known children; Allen E. (or J.) Phillips born 9 Feb. 1860; died 18 Nov. 1926 in Russia; md. 15 Nov. 1879 in Oswego, Oswego, N. Y. Cora Marcella Baker (dau. of George Washington and Maria Emory Baker) born 7 Sept. 1861 in Fulton, Oswego, N. Y.; died 1946 in Fulton; Frank J. Phillips, born abt. 1870; md. (1) Blanch Ward; md. (2) Nellie Devine. Clinton Phillips, born abt. 1872, died abt. 1875 (age 3). All are buried in the Olden Barneveld Cemetery except Frank.

5. EMILA L. PHILLIPS, born 11 Sept. 1837 in Russia; md. abt. 1859/60 Allen F. Fowler of South Trenton, born abt. 1829 (51 in 1880).

Emila, fifth child of Samuel Jr. and Emily Lucy Wightman Phillips, who married Allen F. Fowler as his second wife, lived with him between South Trenton and Holland Patent, where for years they operated a farm owned by her brother Samuel A. Phillips. They discontinued the operation of this farm about 1889. Allen F. Fowler died, and after his death Emila remarried and moved from the state. No more is known of her except that she had the following three children by Allen F. Fowler: Allen J. Fowler, born abt. 1861 (19 in 1880); Henry "Harry" Fowler, born abt. 1872 (8 in 1880); Jessie M. Fowler (dau.) born abt. 1876 (4 in 1880) all living in Trenton, Oneida, N. Y. at the time the 1880 census was counted there.

6. ELIZABETH "BETSY" PHILLIPS, born 9 Nov. 1840 in Russia; md. 25 Apr. 1862 in Trenton, Theodore G. Hibbard, born 1837 (25 in 1862).

Betsy was the youngest child of Samuel Phillips Jr. by his first wife Emily Lucy Wightman. Her



Samuel Allen Phillips
and his sons



Allen J. Phillips
and Wife Cora



Frank J. Phillips
and Wife Blanche

husband, Theadore G. Hibbard, was a merchant, and acting postmaster of Trenton Falls in 1868. The couple moved to Santa Clara, California before 1880, where both died and were buried. They had one known child, Lillis Hibbard, born Apr. 1863 in Russia, died 11 Mar. 1868, age 4 yrs. 11 mo., buried in Olden Barneveld Cemetery.

7. LYDIA C. PHILLIPS, born 15 July 1845 in Russia; died 1 Aug. 1865 in Russia; md. William Downer.

Lydia C., only child of Samuel Phillips Jr. by his second wife, Pauline McMasters, was born three days after the death of her half sister Lydia A. Phillips, and so named for her. She and her husband, William Downer, had no known survivors.

ALLEN E. (or J.) PHILLIPS, oldest son of Samuel Allen and Martha Emory Phillips, resided after his marriage in a home built on his father's farm. He worked for many years in his father's butter tub shop, and after it passed into other hands he ran his father's farm near Trenton Falls. He and his wife Cora Baker, who were cousins, had five children, all born in Russia, as follows: George Allen Phillips, born 4 May 1881, died 11 Feb. 1927 in Russia, unmd.; Clara Alice Phillips, born 18 Feb. 1883, living 1962 in Fulton, Oswego, N. Y., md. (1) 9 Nov. 1908 in New York City, Oscar William Johnson, born 7 Mar. 1877 in Sweden, died 7 May 1913 in New York City; she md. (2) 31 Jan. 1917 Henry J. Moulton; Clinton Phillips, born 24 May 1885; died 19 Mar. 1915 in Russia; unmd.; Samuel Emory Phillips, born 13 July 1887, living 1962 in New Hartford, Oneida, N. Y., md. June 1917 in St. Johnsville, Herkimer, N. Y. Jessie Lahue (Pence) a widow with one son; Mae Ella Phillips, born 1 Jan. 1889, died 1 Mar. 1955 in Marcy, Oneida, N. Y., md. June 1916 at Miller Mill, Oneida, N. Y. William Jones, born abt. 1874 in Wales; died 7 Apr. 1944 in Herkimer, N. Y.

FRANK J. PHILLIPS, second son of Samuel Allen and Martha Emory Phillips, was a graduate of Fairfield and Holland Patent schools, and held a New York State diploma. He taught for several

years around 1893 in the Commercial Dept. of the University at Fort Worth, Texas. Later he held a position in the Pension Office in Washington, D. C. He also qualified as a lawyer and managed a business college in the New Jersey-New York areas. He married (1) Blanche Ward, a native of North Carolina, by whom he had no children; following her death he married Nellie Devine and by her had a son and a daughter, John and Frances Phillips. He owned a home in Virginia at one time, and died and was buried in the east.

CLARA ALICE PHILLIPS, who will be eighty years old next February, is one of the two children of Allen J. and Cora M. Baker Phillips to have descendants. She had two daughters by her first husband, Oscar William Johnson, both born in New York City, as follows: Alice Emily Johnson, born 13 Jan. 1910, and Beatrice Clara Johnson, born 28 Jan. 1912. Both are unmarried and now living in Fulton, Oswego, N. Y., where their mother is also living with her second husband Henry Moulton, by whom she had no children.

MAE ELLA PHILLIPS, deceased, youngest child of Allen J. and Cora M. Baker Phillips, and wife of William Jones, was the mother of ten children, seven now living, all but the second being born in her father's home in Russia, as the Jones family once occupied part of the Allen J. Phillips home. They are: Oscar Phillips, born 16 May 1909, md. Eva; Mable, born 12 June 1916 in Columbia, Herkimer, N. Y., md. 30 June 1937 in Mt. Pleasant, Oswego, N. Y., Vaughn Alvin Pierce (son of William Almer and Mida Preslow Pierce) born 28 July 1913 in Fulton; Hazel, born 2 Apr. 1918, md. 18 Sept. 1943 in St. John the Evangelist Rectory, New Hartford, Oneida, N. Y., Alfred Warren (son of Alfred and Anna Darcy Warren) born in New Hartford; Clarence, born 7 July 1919, unmd.; Harold William, born 18 May 1921, unmd.; Helen, born 5 Oct. 1922, md. 1 Nov. 1941 in Parsonage at South Trenton, Michael "Mike" Ricci (son of Pasquale and Mary Clemente Ricci) born 1 May 1916 in Utica; Walter, born 16 Oct. 1923, died 16 Oct. 1923 in Russia; Donald, born 7 Oct. 1925, died 30 June 1926 in Russia; Daniel,

born 26 Jan. 1927, unmd.; Catharine, born 18 Oct. 1928, died 10 Sept. 1931 in Russia.

All four of Mae Ella Phillips Jones' living sons served their country in recent years. Oscar Phillips and Clarence served in the army of the Pacific in World War II, Harold William served as a Marine in the same war and same area; Daniel served as a Marine in the Korean War. Oscar is the only one of the four sons married; he lives in Massachusetts and has no children. Clarence, Harold and Daniel Jones are bachelors and all live in Oneida Co., N. Y., Clarence and Harold in New Hartford and Daniel in Utica.

Mae's three oldest daughters are living and all married, with descendants as follows:

MABLE JONES has two children by her husband Vaughn Alvin Pierce, both born in Fulton, Oswego, N. Y.: Leon James Pierce, born 10 Jan. 1942, and Marylinn Ann Pierce, born 18 Mar. 1956.

HAZEL JONES and her husband Alfred Warren are parents of four children, places of birth not given: Helen Warren, born 29 Jan. 1944; Alfred Warren Jr., born 4 May 1946; Kathleen Warren, born 26 Feb. 1949; Beverly Warren, born 22 Apr. 1953.

HELEN JONES is the mother of the following four children by her husband Mike Ricci, all born at Holland Patent, Oneida, N. Y.: John Ricci, born 23 Sept. 1943; Joyce Ricci, born 11 Aug. 1945; Sonnel Re Ricci, born 12 Dec. 1949; Bonnie Lou Ricci, born 2 June 1956.

BAKER FAMILY

The Baker family in which we are interested here is that of Thomas S. and Mary Baker, their children and others of their descendants. Their children were the half brothers and sisters of our great-grandmother Lucy Phillips Van Buren, and the main setting for their early activities was the region of Warren, southernmost settlement of Herkimer County, New York, where she was born.

The first settlement made near Warren, abt. 1767, prior to the Revolutionary War, was burned by the Indians who fought to keep the white man from the region. After this the place remained uninhabited by the whites until another settlement was attempted in 1781, but this again was destroyed and burned by the redmen. This was an area inhabited by the Mohawks, mighty confederates among the powerful warlike Indian nations of the Iroquois. They had no mind to give up their lands peaceably.

In 1786 another courageous attempt at settlement was made in the region of Warren and succeeded, and in 1788 the village established there was named "German Flats", it being then in Montgomery County. In 1791 the County of Herkimer was formed from Montgomery County, and German Flats was included in the new county. In March of 1792 the first settlers from New England began coming to that section; that year brought Samuel Cleland and his family from Colchester, Mass., and Amos Allen also from Mass. Then the Baker Family came.

This area of numerous lakes was still covered with mile upon mile of forest in which unfriendly Indians roamed and wild animals abounded, when Thomas S. Baker and his young wife Mary and their children, together with his father Ezekiel Baker Sr., came and settled there in 1794. We know they came and settled then because we found this old record of which we make a copy:

"There is a cemetery on the south side of the road from Jordanville to Van Hornesville, Herkimer Co. Directly opposite the above cemetery, on the north side of the road, is "Baker" cemetery. Here is a monument to Thomas S. Baker. Born in New London Co., died 11 Apr. 1811 at 40 yrs. of age. His three surviving sons, Wm., Thomas and Gardner Baker, erected this monument in 1868 in grateful commemoration of his paternal kindness and manly worth. He was the first proprietor and possessor, and cleared the original forest from this spot in 1794. Also buried here:

Ezekiel Baker Sr., Father of Thomas, born

New London Co., Conn.; died 8-15-1800 at 74 yrs.

Ezekiel Baker, eldest son of Thomas, born Hoosic, died 4-6-1811 - 21 yrs.

Isaac Baker, 5th son of Thomas, died 6-12-1808 - 8 yrs.

Richard Baker, Posthumus son of Thomas Baker, died July 1814 - 3 yrs."

Though Mary Baker is not mentioned in this record we know that she was there beside her husband when he settled and cleared the land; taking no bows, asking no honors, pitting her courage against a raw and forbidding region, moving quietly in the background of the unwritten pages of history - truly one of the early pioneer mothers of Central New York.

The stamp of history was still fresh upon that land when our Baker family came to settle; the place was still called "German Flats". But the town of Warren was formed from German Flats 5 Feb. 1796, less than two years following their arrival, and included the places later designated, besides Warren, as Jordanville, Pages Corners, Little Lakes, and Crains Corners.

THOMAS S. BAKER, father of this Baker family, is little known to us; we have only the record on the monument erected by his three sons in "Baker" Cemetery. He died at age 40 11 Apr. 1811 in Warren, Herkimer, N. Y., placing his date of birth at approximately the year 1771 in "New London Co., Conn." He was the son of Ezekiel Baker Sr., also born in New London Co., Conn., who died in Warren 15 Aug. 1800 at age 74, placing his date of birth abt. 1735/36, if memory served those who survived correctly. He very likely could have been the son of John and Jerusha Pitcher Baker, whose son Ezekiel was reportedly born 12 Nov. 1732 in Norwick New London, Conn. Ezekiel Baker was not a common name at that time. Thomas S. Baker married Mary _____ abt. 1788/89 we suppose, since their oldest child Ezekiel, who died at 21 yrs. 6 Apr. 1811, would have been born abt. 1790. Thomas S. would have been abt. eighteen at time of his marriage. The family lived for a time in Rensselaer County, N. Y., since that is where the

town of Hoosic (Hoosic Falls) is located, where their eldest son Ezekiel was reportedly born. Thomas S. must have come over the Great Western Turnpike, accompanied by his father, wife and at least one child, from Albany to Warren in 1794 and cleared the forest from the land and settled near the spot where his monument was erected in 1868. His father and two sons, at least, preceded him in death. He left his widow, an unborn son, and at least three other sons and perhaps several young daughters, when he died. He was "kind and possessed of manly worth" to his three sons, who honored him fifty-eight years after his death by erecting the above mentioned monument to him on the spot where he was buried.

It may well be that the story of our great-great-grandmother Mary Baker Phillips, mother of this Baker family, has never before been written. Left a widow 11 Apr. 1811, when her first husband Thomas S. Baker, passed away, she was expecting another baby before the year waned; and the earth had hardly settled on the grave of her eldest son, second of her sons to die within less than three years. These were hard circumstances to endure for the bravest of women. But what of her life before this time?

MARY _____ (we do not even know her full maiden name) according to the best evidence we have, was born about the year 1774. Her place of birth was the State of Rhode Island, (town and county not given), or so her daughter Lucy testified of her in the 1880 census. Born two years before the beginning of the Revolutionary War, in an area where the fighting raged, her childhood must have been filled, if not with sights, at least with tales of the horrors of war. She could not have been much more than fifteen when she and Thomas were wed in 1888/89, and had perhaps moved from Rhode Island into Rensselaer County, N. Y. before that time. At sweet sixteen her eldest son was born; at twenty they - her husband, son and father-in-law, at least - pioneered further west into the unsettled, rugged, heavily timbered land of Central New York. Their new home was just a few miles

north of the area which a few years later became Cooperstown, the home of that great storyteller, James Fennimore Cooper; the area whose lakes and forests and Indian folklore inspired the writing of his "Leather Stocking Tales".

In this new home at Warren, Herkimer, N. Y., Mary pushed away the wilderness beside her husband, and strove to make a pleasant, comfortable home for him in their log house. She bore him many children, tradition says there were ten in all. Two, at least, died before her husband, and the son he never saw died three years following his decease.

Mrs. Mary Baker, a widow with perhaps seven living children at thirty-six, married in 1812, the year following her husband's death, Samuel Phillips, a widower with a large family of children of his own. Married in Warren, Samuel and Mary continued to remain on in that place for a few more years, during which time two daughters were born to their union. Sometime following the death of Mary's three-year-old son, Richard Baker, in July 1814, and before 1820, Samuel and Mary Phillips took their mixed family and moved northwest to Trenton, Oneida, N. Y. Something of her later life as Mrs. Mary Phillips has already been given.

Of the supposedly ten children of Mary Baker Phillips and her first husband, Thomas S. Baker, we have definite evidence of seven, and fragmentary proof of two more. Using a copy of the settlement of the estate of Rufus Crain Baker, son of William and grandson of Thomas and Mary, as a guide, in which 30 of his first cousins are mentioned as heirs, together with county, census and other miscellaneous records, we have painstakingly pieced together a statistical history of the children of this Baker couple, and some others of their descendants, incomplete though it is. Much yet remains to be done to complete this Baker family's record.

Ten possible children of THOMAS S. AND MARY BAKER:

1. EZEKIEL BAKER, born 1790 in Hoosic,

Rensselaer, N. Y.; died 6 Apr. 1811 in Warren, Herkimer, N. Y.; prob. unmd.; buried in "Baker" Cemetery.

2. Possible DAUGHTER BAKER, born abt. 1792/93 (between 40 & 50 in 1840) prob. Rensselaer County, N. Y.; md. abt. 1819 prob. William Phillips (between 50 & 60 in 1840 census) of Russia. At least two children mentioned in the Rufus Crain Baker settlement of estate: William Phillips, address unknown in 1899; Err Phillips (perhaps a nickname) address unknown in 1899. Explanation of this possibility follows:

(The 1840 census of Russia, Herkimer, N. Y. shows the following Phillips family living there at the time, the oldest male (William Phillips, head of household, being too old to be a son of our Samuel Phillips Sr., perhaps married one of his stepdaughters, a child of his wife Mary: Copy of census entry follows:

William Phillips - 1 male between 50 & 60; 1 female between 40 & 50; 1 male between 50 & 60; 1 female between 40 & 50; 1 male between 15 & 20; 1 female between 15 & 20; 1 male between 10 & 15.)

3. (Hon.) WILLIAM BAKER, born 1794/95 (65 in 1860 census) in Warren, Herkimer, N. Y.; died 1871, prob. Utica, Oneida, N. Y. (Living there in 1850 and 1860); md. 6 Mar. 1826 in Warren, Bianca Louise Crain (only dau. of Dr. Rufus and Philotheta Marshall Crain) born 1801/02 (58 in 1860); died after her husband, prob. in Utica. An only son, RUFUS CRAIN BAKER, born 1827 in Springfield, Otsego, N. Y.; died 3 Feb. 1898 in Herkimer Co.; buried Jordanville Cemetery; lawyer; unmd.
4. Possible SON BAKER, born abt. 1796/97 in Warren; died before 1868 when monument to father was erected and after the family left Warren. (There were four sons born before Isaac Baker (No. 6 here) as he is said to have been the 5th son)
5. THOMAS BAKER, born 1799 (60 in 1860) in Warren; died after Feb. 1881 (mentioned then

in a letter by his half-sister Elvira Coon as being alive and past 80); md. abt. 1828 name of wife unknown (who died between 1844 & 1850) had at least eight children, as follows:

- A. RICHARD M. BAKER, born abt. 1830 of Oneida City, N. Y. in 1899 (mentioned as heir of R. C. B. and one of the administrators of his estate).
 - B. ROSALINE BAKER, born 1832 (27 in 1860) of Leyden, Lewis, N. Y. (heir of R. C. B.) living in Leyden 1899; unmd.
 - C. HELEN BAKER, born 1833 (17 in 1850) of Leyden (heir of R. C. B.); md. Mr. Kimball; living in Lake Wood, New Jersey 1899.
 - D. ADALINE BAKER, born 1834 (15 in 1850 and 26 in 1860 census); living 1899 in Leyden (heir of R. C. B.); md. abt. 1853 prob. in Leyden, Chester J. Munn of Leyden, born abt. 1824 (36 in 1860); this family had at least three children: Fanny Munn, born 1854/55 (5 in 1860) in Leyden; Margaret Munn, born 1856/57 (3 in 1860) in Leyden; Martha Munn, born 1859/60 (1/2 yrs. in 1860) in Leyden.
 - E. LAURA A. BAKER, prob. twin, born 1837/38 (12 in 1850) in Leyden; deceased by 1899 (not mentioned in R. C. B. settlement).
 - F. HARRIET BAKER, prob. twin, born 1837/38 (12 in 1850) in Leyden (heir of R. C. B.); md. Mr. Arthur of Turin, Lewis, N. Y.; living in Turin in 1899.
 - G. ALTAMIRA BAKER, born 1840/41 in Leyden; (Heir of R. C. B.); living 1899 in Delray, Wayne, Mich.; md. 1869 in Leyden, Albert Dayan Parsons (son of Isaac and Mary Brown Parsons) born 1837 in Leyden; died 1899 in Delray, Mich.; had descendants, records not available.
 - H. THOMAS BAKER JR., born 1843/44 (6 in 1850) in Leyden; (heir of R. C. B.) living in Leyden 1899.
6. ISAAC BAKER, born 1800 in Warren, 5th son of Thomas S. Baker; died 12 June 1803 in Warren; buried in "Baker" Cemetery.

7. Possible DAUGHTER BAKER, born abt. 1802/03 (between 30 & 40 in 1840 census) in Warren; died before 1899; md. abt. 1819 prob. Isaac Shaw of Russia (between 40 & 50 in 1840) At least one son named as heir to estate of his cousin Rufus Crain Baker: Isaac N. Shaw of Cold Water, Mich. in 1899. Possible record of her family in 1840 census of Russia, Herkimer, N. Y., follows:

(Isaac Shaw - 1 male between 40 & 50; 1 male between 15 & 20; 1 female between 30 & 40; 1 female between 15 & 20; 1 female between 10 & 15; 2 females between 5 & 10.)
8. GARDNER BAKER, born abt. 1805/06 (between 20 & 30 in 1830 census) in Warren; died after 1868 and before 1899; was md.; at least three of his children listed as heirs of R. C. B.: Ester B. Steele, living in Elmira, N. Y. in 1899; Gardner C. Baker living in Weldon, Iowa in 1899; William Bronson Baker, living in Malvern, Pa. in 1899. Gardner Baker himself was living in New Hartford, Oneida, N. Y. and recorded at the time of the 1840 census, as follows: Gardner Baker - 1 male between 20 & 30; 2 females between 20 & 30; (perhaps wife and a female relative or servant) 2 females under 5.
9. MARY BAKER, born 2 Nov. 1808 in Warren; died 3 June 1886 in Sterling, Whitesides, Ill.; md. 1830 prob. in Russia, Herkimer, N. Y.; Joel Curtis Burdick (son of Urbana and Anna Coon Burdick) born 25 Sept. 1800 in Williamstown, Berkshire, Mass.; died 9 Jan. 1879 in Sterling. This couple had at least two children, as follows:
 - A. WILLIAM RICHARD BURDICK, born 12 Jan. 1833 in Harrisburg, Erie, N. Y.; died Oct. 1908; md. 8 May 1868 Mary Margaret Dewey. He was one of the heirs of the Rufus Crain Baker estate, listed as living at 7436 Dobson Ave., Grand Crossing, Chicago, Ill. in 1899.
 - B. JOEL E. BURDICK, born 1 Feb. 1835 in Adrian, Lenawee, Mich.; an heir in the estate of R. C. B., mentioned living in

Audubon, Iowa in 1899; md. 11 June 1857 in Como, Whitesides, Ill., Sara Loretta Hapgood (dau. of Addison and Loretta Louise Dunlap Hapgood) born 18 June 1841 in Reading, Winsor, Vermont; died 3 Nov. 1874 in Manning, Carroll, Iowa. This couple had at least five children, as follows:

- a. MARY LORETTA BURDICK, born 22 Oct. 1860 in Sterling, Whitesides, Ill.; md. 5 Nov. 1884 Francis M. Beard.
- b. GEORGE BURDICK, born 15 Aug. 1862 in Erie, Whitesides, Ill.; died 10 Dec. 1862 in Erie.
- c. CLARA HAPGOOD BURDICK, born 19 July 1865 in Sterling; md. 5 Sept. 1888 James Frank Russell.
- d. FANNY DUNLAP BURDICK, born 17 July 1867 in Chicago, Cook, Ill.; md. 16 Oct. 1889 Elliot Preston.
- e. JULIA RUSSELL BURDICK, born 13 Mar. 1870 in Rock Falls, Whitesides, Ill.

10. RICHARD BAKER, posthumus son of Thomas Baker, born (after 11 Apr.) 1811 in Warren; died July 1814 (age 3 yrs.) buried Baker Cemetery near Warren.

TWO WATKINS FAMILIES

Angelina Phillips and Minerva Phillips, sisters of Lucy Phillips Van Buren, and daughters of Samuel and Mary Phillips, each married men by the name of Watkins. Records of marriages performed and kept by the Rev. Isaac Bliss Pierce of the Unitarian Church of Trenton, Oneida, N. Y., gives those of two marriages performed the same day in Trenton, of interest to us:

"Feb. 11, 1937 - in this town, William Watkins of Russia, Herkimer Co., to Miss Minerva Phillips, of this town, and daughter of Samuel Phillips Sr.

"On the same day at the same place, Phinehas (Phineas) Watkins to Miss Angelina Phillips, daughter of Samuel Phillips Sr., both of this town."

Minerva Phillips, having been born the fall of 1821 in Trenton, Oneida, N. Y. would have been only a few months past fifteen at the time of her marriage (28 in 1850 and 39 in 1860 census). Her older sister, Angelina Phillips, born 1813/14 in Warren, Herkimer, N. Y. (36 in 1850) would have been abt. twenty-three or twenty-four.

Family tradition states that William and Phineas Watkins were unrelated. Evidence in hand shows that they were not brothers, at least. They were near the same age, for the 1850 census of Russia, where Phineas Watkins was listed, gave his age then as 38; and the 1860 census of Utica, where William J. Watkins was listed, gave his age then as 48. Both are listed in these censuses as having been born in the State of New York.

An earlier census, that of 1840, places William J. Watkins and his family in Russia at that time, living next door to the widow Jane Watkins and her three older children. Perhaps they shared the same house, as the farm houses in early day Russia were scattered.

1840 census-Russia: William J. Watkins -
1 male between 20 & 30; 1 female between
15 & 20; 1 male under 5.

Jane Watkins, widow, between 50 & 60;
(3 older children).

The widow Jane Watkins was doubtless William's mother; the fact that William named his youngest daughter, Jane, substantiates this belief. Additional evidence on the William J. Watkins family is given in the 1850 and 1860 census of Utica, Oneida, N. Y., where its members were living at the time. From this proof we make a record of this Watkins family, as follows:

WILLIAM J. WATKINS, merchant, who owned a store in Utica, born abt. 1812 (48 in 1860) in New York State; date and place of death unknown, but before 1899; md. 11 Feb. 1837 in Trenton, Oneida, N. Y. Minerva Phillips (dau. of Samuel Sr. and Mrs. Mary Baker Phillips) born 1821 in Trenton, date and place of death unknown, but before 1899; parents of at least four children,

all we presume deceased by 1899 since none are mentioned in the Rufus Crain Baker settlement of estate:

1. William J. Watkins, born 1837/38 (12 in 1850) in Russia, Herkimer, N. Y.
2. Julius J. Watkins, born 1841 (9 in 1850, 19 in 1860) prob. in Russia; a clerk in his father's store.
3. Mary A. Watkins, born 1842 (8 in 1850, 18 in 1860) prob. in Russia, named for her mother's mother, Mary.
4. Jane Watkins, born 1857/58 (2 in 1860) in Utica.

PHINEAS WATKINS and his family are listed as living in Trenton, Oneida, N. Y. in the 1840 census, next door to another Phineas Watkins much older (between 60 & 70 in 1840). We conclude that the older Phineas was the younger Phineas Watkins' father, thus our Phineas Watkins, the husband of Angelina Phillips, was Jr.

A brief History of Phineas Sr. was found in an old Oneida County, N. Y. history, as follows:

" . . . Phineas Watkins Sr., was married twice and had 14 children. He died 14 July 1848. His first wife (Mary) died 14 Sept. 1827. They came from Mass. to Little Falls and thence to Trenton."

We conclude that Phineas Watkins Jr. was the son of Phineas Sr. and Mary Watkins from Mass. The 1850 census shows him living with his family in Russia, and by 1860 he and his wife were living alone in Trenton, but their son Thomas was listed as a clerk for merchant Cameron Moon in Russia. What had become of their other children by that time, except perhaps William, we cannot say; all must have been deceased by 1899, since none are listed in the R. C. B. settlement of estate. A record of this Watkins family follows:

PHINEAS WATKINS JR., listed as a butcher in Trenton, 1860, born 1812 (38 in 1850) in New York State; date of death unknown; md. 11 Feb. 1837 in Trenton, Angelina Phillips (dau. of Samuel Sr. and Mrs. Mary Baker Phillips) born

1813/14 (36 in 1850) in Warren, Herkimer, N. Y.; date and place of death unknown; had at least the following five children, all but the first probably born in Russia, Herkimer, N. Y.:

1. ELVIRA WATKINS, born 1837 (13 in 1850) in Trenton, Oneida, N. Y.
2. PHILEMON WATKINS, born 1839/40 (10 in 1850)
3. THOMAS WATKINS, born 1841 (9 in 1850)
4. WILLIAM WATKINS, born 1843/44 (6 in 1850)
5. URETTA WATKINS, born 1846/47 (3 in 1850)

An entry in the records of the Unitarian Church of Trenton is as follows: "Trenton Falls, 1864 - Preached at funeral of William Watkins, a soldier."

Both William J. Watkins and Phineas Watkins Jr. had sons, William; but this William who gave his life for his country in the Civil War was likely the son of Phineas Jr. and Angelina, since they were living in the Trenton Falls area at the time of his burial.

COON FAMILY

ELVIRA JOSEPHINE PHILLIPS, third youngest of the four daughters of Samuel and Mary Phillips and sister of Lucy Phillips Van Buren, was born 12 June 1815 in either Warren, Herkimer, N. Y. or Trenton, Oneida, N. Y. She married Alonzo Coon of Trenton 23 Dec. 1830 in Russia, Herkimer, N. Y., being the first of the four girls to wed. She was just 15 years 6 months 11 days old at the time. Alonzo lacked two days of being 24, having been born 25 Dec. 1806, perhaps in Trenton.

Alonzo and Elvira Coon had settled by 1835 in the town of Copley, Ohio, where they lived the remainder of their years and raised their family. Copley was, and is, a small township in the north-eastern part of Ohio, near Akron and not far south of Cleveland. Historians have told us something of the early Copley in which the Alonzo Coon family became a vital part, and we turned to an old history of Summit Co., Ohio for the following informa-



Old Coon Homestead in Copley, Ohio

tion on the same:

"Copley Twsp was annexed from Medina to Summit County in 1840. First settled in 1814 by Jonah Turner, who came from Pa., it was set apart as a twsp of Medina Co. in 1819; which was first set apart as a county in 1818. First named Greenfield by Garner Green, who originally owned a large part of the territory, but afterward changed to the name to Copley, the maiden name of his wife.

"Watered by Pigeon Creek, Wolf Creek and Chocolog Creek, the larger part of it was once a great swamp called Copley Swamp. It was in this swamp that the Eries were said to have made their last stand at Fort Island. In early times it was the great game preserve of the whole region. By judicious draining the swamp today is insignificant; it is now one vast garden, the old peat and muck beds furnishing the best kind of soil for raising garden truck - celery, onions, etc.

"During the early days, due to the lack of water power, few gristmills or sawmills were built, but many distilleries were put in operation. By the 1820s a dozen were distilling whisky. This may account for the fact that in Copley was formed the first temperance society in Ohio."

Alonzo and Elvira Coon celebrated their Golden Wedding anniversary in Copley Dec. 23, 1880. A letter from Elvira to her sister Lucy, telling of the same, is printed in the first part of this book, as is also a letter written by Alonzo to Elvira in 1834. The couple lived together for nearly fifty-three years, Alonzo Coon having been a successful farmer during the majority of those years. They were separated by the death of Alonzo 1 Nov. 1883, who died and was buried in Copley.

The Coon's only son, Irving, who ran his father's farm for several years preceding Alonzo's death, probably continued to operate it at least until the death of his mother, who outlived his father by nearly thirteen years. Elvira Josephine Phillips Coon died 12 Sept. 1896, at eighty-one years, in Copley and was buried in the cemetery

there beside her husband.

By the courtesy of Vita Garn Betz of Barberton, Ohio, wife of a great-grandson of Alonzo and Elvira Coon, we were able to secure a record of many of the descendants of this Coon couple. Augmented by information from census records, death records, old letters, etc., the accumulated records of this family are as follows:

ALONZO and ELVIRA JOSEPHINE PHILLIPS COON were parents of the following four children:

1. MARY ANN COON, born 4 Apr. 1832 in Trenton, Oneida, N. Y.; died 13 Mar. 1903 in Akron, Summit, Ohio; md. 3 Feb. 1856 in Copley, George Washington Weeks (son of Leavitt and Celestia Taylor Weeks) born 24 Nov. 1831 in Wadsworth, Medina, Ohio; died 1900 in Akron.
2. HARRIET MINERVA COON, born 4 Jan. 1839 in Copley, Medina, Ohio; died 13 Nov. 1900; buried in Copley; md. 8 Nov. 1855 in Copley, Rossney M. Weeks (son of Leavitt and Celestia Taylor Weeks) born 8 Apr. 1834 in Wadsworth; died 2 May 1894, buried in Copley.
3. ALONZO IRVING COON, born 16 Sept. 1843 in Copley; died 11 Sept. 1817 in Copley; md. 7 Oct. 1870 Sarah A. "Sadie" Gormley, born 1848 in Edinburg, Lawrence, Pa.; died 22 July 1936 in Akron, Summit, Ohio.
4. JOSEPHINE ELVIRA COON, born 29 Mar. 1849 in Copley; died 9 June 1925 in Barberton, Summit, Ohio; md. 21 Nov. 1867 in Copley, Harrison E. Weeks (son of Leavitt and Celestia Taylor Weeks) born 4 Mar. 1841 in Copley; died 17 Oct. 1897 in Copley.

Since all three of the daughters of Alonzo and Elvira Coon married Weeks, the Weeks families will be given separately. Following are the descendants of Alonzo Irving Coon, only son, and his wife "Sadie" Gormley. They had three children: Edith Estella Coon, born 1873 in Edinburg, Lawrence, Pa.; died 1875 prob. in Edinburg; Mable Coon, born 27 Nov. 1875 in Edinburg, died 31 Aug. 1955 in Akron, md. (1) 18 Sept. 1901 in Ohio, Charles English, born in Massillon, Ohio,

deceased; she md. (2) Charles H. Steigner, born 13 Jan. 1888, died 7 May, 1951; Alonzo L. Coon, born 9 Aug. 1883 in Copley, died 10 May 1948 prob. in Akron; he was a barber in Akron and unmd.

Mable Coon, only child of Alonzo Irving and Sadie Gormley Coon to marry, had one child by her first husband Charles English: Donald I. English, born 8 Jan. 1903 in Akron, died 3 Apr. 1961, md. 4 Sept. 1929 in Cleveland, Cuyahoga, Ohio, Eleanor Cink (dau. of Louis and Mary Lukes Cink) born 21 Dec. 1905 in Cleveland.

Donald I. and Eleanor Cink English had one daughter, Donna Lee English, born 4 Aug. 1939 in Cleveland.

We see from the foregoing that there are no descendants of Alonzo and Elvira Phillips Coon, bearing the name of Coon, now living; but there are many by the name of Weeks.

WEEKS FAMILY

A Wadsworth, Ohio memorial history tells us that there were three Weeks brothers - John Moody, Leavitt and Peter - who came from Vermont in the early 1800s and settled in Wadsworth, Medina Co. (once Portage Co.). They were carpenters and "men of great strength and vigor." John Moody Weeks married Martha Dennett; Leavitt Weeks (sometimes given as Wicks) born abt. 1794 married Celestia Taylor, of Norton, Ohio. Leavitt Weeks and his brother Peter worked together and erected the greater part of the houses and barns built in early Wadsworth. Leavitt died in 1870, probably in Copley, Ohio where he settled before 1820. The first store in Copley is said to have been opened by Leavitt and Peter Weeks.

Among the children of Leavitt and Celestia Taylor Weeks were at least three sons - George Washington, Rossney, and Harrison E. Weeks. These three Weeks brothers married the three daughters of Alonzo and Elvira Josephine Phillips Coon, as before mentioned. George Washington Weeks and his family settled in Akron, Ohio;

Harrison E. Weeks settled in Copley, and Rossney Weeks, "in the oil region", prob. Pa. They are all buried in the old cemetery in Copley, Summit, Ohio, as are their wives. A record of most of their descendants, as furnished by Vita Garn Betz, follows:

GEORGE WASHINGTON and MARY ANN COON WEEKS were parents of the following six children:

1. ELVIRA "VIRA" WEEKS, born 10 Nov. 1857 in Copley; died 27 Aug. 1927 in Akron; md. Bert T. Wills, born 14 May 1859; died 15 May 1935; both buried in Copley, no known children.
2. GEORGE WASHINGTON WEEKS JR., born 22 Feb. 1859 in Copley; md. _____ name unknown, and had three children: Conrad Weeks who died and was buried abt. 1939/40 in Canton, Ohio; George Weeks, reported to have died as a young man, unmd.; Clara Weeks who married and had two children who are now living in the area of San Jose, Calif.
3. LEAVITT ALONZO WEEKS, born 26 Apr. 1860 in Copley; md., name unknown - one dau. Wanda Weeks.
4. OLLIE M. WEEKS, born 5 Aug. 1862 in Akron; died 11 Dec. 1931 in Akron; md. 11 Oct. 1888 in Akron, Alfred "Fred" Thomas Kingsbury (son of Thomas and Eusebia Baldwin Kingsbury) born 21 Oct. 1858 in Oneida Co., N. Y.; died May 1931 in Akron; both buried in Glendale Cemetery, Akron - no known children.
5. IRVING H. WEEKS, born 24 May 1864 in Akron; no more known.
6. JOHN I. WEEKS, born 12 July 1865 in Akron; married, with one known son - Llewellyn Weeks.

ROSSNEY M. and HARRIET MINERVA COON WEEKS had two sons, reported to be as follows:

1. DeLAVERN WEEKS, born abt. 1857 (3 in 1860) in Copley; died abt. 1860 at 3 yrs.; died in Copley.
2. FRANK WEEKS, born 25 Jan. 1864 in Copley; died 19 Apr. 1929 in Los Angeles, Los



Alonzo Irving Coon
Wife "Sadie" Gormley Coon
Children Mable and Alonzo L.



George W. and Mary Ann Coon Weeks



Harrison Weeks



Josephine Coon Weeks



Harriet Coon Weeks



Rossney Weeks

Angeles, Calif.; md. Lena Daul born 23 Oct. 1864 in Tonawanda, Erie, N. Y.; died 30 Sept. 1941 in Los Angeles; both buried in Copley - two children:

- A. FRANCES DAUL WEEKS, born 17 Dec. 1886 in Lincoln, Lincoln, Nebraska; living 1962 in Los Angeles; md. 20 June 1911 in Akron, Charles William Laughead who died 1922; buried in Copley. One dau., Harriet Jeanne Laughead, born 9 Sept. 1922; md. 4 Nov. 1944 Keith Lauritzen.
- B. HARRIET ROSA "ROSSIE" WEEKS, born 24 May 1897 in Cuyahoga Falls, Ohio; md. 29 June 1918 in Akron, Irving Conger Jones; they have one dau., Virginia Weeks Jones, born 12 June 1921 in Pasadena, Calif.; md. 19 July 1944 in Pasadena, Frank Horton McKibbin. Frank H. and Virginia Weeks Jones McKibbin have one dau., Cheryl Jeanne McKibbin, born 19 July 1946 in Pasadena.

HARRISON E. and JOSEPHINE ELVIRA COON WEEKS were parents of the following four children:

- 1. EUGENE WEEKS, born 9 Apr. 1869 in Copley; died 2 Feb. 1874 prob. in Copley; buried there.
- 2. FERN AILEEN WEEKS, born 10 Mar. 1874 in Copley; died 5 Sept. 1946 in Barberton, Summit, Ohio; md. 8 Sept. 1897 in Copley, John David Betz (son of Aaron and Catherine Baughman Betz) born 14 May 1872 in Akron; died 17 Mar. 1957 in Barberton, both buried in Copley. They have one son, Harold Weeks Betz, born 22 Dec. 1901 in Akron; md. (2) 18 Dec. 1936 in Wadsworth, Ohio (Grace Lutheran Church) Vita Garn (Furry) (dau. of Timothy S. and Daisy Seibert Garn) born 26 Jan. 1899 in Terre Haute, Vigo, Indiana; they have no children. Vita is the mother of three children by her divorced husband James L. Furry, Jim, Jack and Ben Furry.
- 3. GUY LARUE WEEKS, born 12 June 1875 in Edinburg, Lawrence, Pa.; died 16 Apr. 1947; md. 16 May 1900 in Copley, Maude Adell Starr (dau. of George and Martha Fearles Starr)

born 6 Sept. 1879 in Copley; died 7 Feb. 1939 in Copley; both buried Copley. They had the following two children, both born in Copley, Summit, Ohio:

- A. GEORGE HARRISON WEEKS, born 3 Apr. 1907; died 30 Jan. 1961 in Copley; md. 25 Apr. 1935 in New Cumberland, West Virginia, Pauline Anna Hiltbrand (dau. of Jacob and Anna Marie Meyer Hiltbrand) born 19 July 1904 in Switzerland; one child, George Edward Weeks, born 10 July 1936 in Akron, unmd. 1962.
 - B. IRENE MARTHA WEEKS, born 4 Nov. 1912; md. 24 Aug. 1938 in Copley, Robert M. Hinman Jr. (son of Robert M. and Mary Louise Bridge Hinman) born 12 Aug. 1908 in Akron. They have two sons, both born in Akron: Robert Guy Hinman, born 21 Mar. 1945, and Richard E. Hinman, born 30 Oct. 1957.
4. EDNA WEEKS, born 15 Mar. 1882 in Copley; died 4 Aug. 1944 in Detroit, Wayne, Mich.; md. (1) Charles Flickinger (div.) one dau. by this marriage, Marie Flickinger, born 15 May 1903 in Akron, died 19 Feb. 1927 in Detroit, Mich.; Edna md. (2) 20 June 1921 in Columbus, Franklin, Ohio, Henry Cook (son of John and Eliza Alexander Cook) born 17 Sept. 1874 in Logan, Hockings, Ohio; died 6 Sept. 1956 in Barberton; both buried Copley; no children by 2nd marriage.

INDEX

(Women may be listed by both their single and married names)

- Actis--Joe, 317;
 Marva Leven, 317;
 Marva Teresa, 317,
 347.
- Adams--Harriet Young,
 373; John Evans, 373;
 Joseph B., 229; Kline
 Rex, 392; Kyle D., 392;
 Rebecca, 392; Rex D.,
 373, 392.
- Allen--Amos, 412;
 Betsey, 396; Ethan,
 396; Joseph, 396;
 Mary Baker, 396.
- Allred--Alfred Jackson,
 315, 337; Barbara
 Jean, 338; Cynthia
 Jane Williams, 312;
 Donald Jackson, 338;
 Inez Fullmer, 149;
 James Lafayette, 312;
 Julietta Chidester,
 315; Katheryn Lau-
 retta, 338; Keith
 Marrion, 338; Lillie
 Belle, 312, 322;
 Lorna Joan 338;
 Nita LaRae 337, 373;
 Ronald Alfred 338;
 Thelma LaRue 338,
 374; Thomas
 Sheldon 338.
- Andersen--Carl William
 322, 353; DeAnna 353;
 Elizabeth Simion 322;
 Marlene Clark Rees
 386; Nels Jensen 322.
- Anderson--Ada Lena
 Nielson 357; Anna
 Olivia 308; Bengdt
 308; Beryl Irene
 Callaway 193, 194;
 Carl Richard 330;
 Charles 328;
 Clarance Roy 309,
 330; Eliza Ann 308;
 Erele 326; Ester 223;
 Frenna 328, 364;
 Garth Murry 326;
 Genevieve 326; Genieve
 361; George 357; Hans
 308; Hans Jr., 308,
 326; Ida Lena Sond-
 regger 328; Jacqueline
 330; Jessie 326, 361;
 Julius Peter 309;
 Lorentiza 300; Marie
 Jacobson 309; Marlene
 Clark 354; Niels Peter
 357; Olivia Nielson
 308; Ramona 326, 360;
 Rob 354; Roy Jay 326;
 Sybel 326, 361; Wayne
 McArthur 326.
- Andrus--Charles Ernest
 319; Eliza Jane Price
 319; Irene Emma 319,
 347.
- Armitage--Firth Settle
 347; Jimmie Richard
 347; Mable Levine
 Luker 347.
- Armstrong--Jimmy 369.
- Arthur--Harriet Baker
 110, 417.
- Asay--Leonard 130.
- Atkin--Annie Maude
 Tate 321; Ina Mary
 321, 350; William

- Frank 321.
Ausmus--Bruce Phillip
355, 386; Charles 355;
Charles Phillip 386;
Kenneth Dean Gamble
386; Kerby Jay Gamble
386; Robert Alan
Gamble 386; Tandy
Lee Gamble 386;
Vauna Ross 355.
Babcock--Maud May
277, 278, 280
Bailey--John C. 341;
Lelia Bernice 341,
377; Lelia Main 341.
Bain--Mac 331.
Baird--Lillian Marianna
Stratford 321; Peter
Hiskey 321; Thalia
321, 351.
Baker--family 411;
Cemetery 412; Bianca
Crain 30; Cora
Marcella 408, 409;
Eliza S. 110; Ezekial
413-415; Ezekiel Sr.
412, 413; Gardner
412, 418; Gardner C.
110, 418; George
Washington 408; Isaac
413, 416, 417; Jerusha
Pitcher 413; John 413;
Laura A. 417; Maria
Emory 408; Mrs.
Mary 411-413, 415, 418;
Richard 413, 415, 419;
Richard M. 109-111,
417; Rosalind 110, 417;
Rufus Crain 109, 140,
240, 415, 416, 418, 421;
Thomas 30, 110, 412,
416; Thomas Jr. 417;
Thomas S. 30, 393,
411-419; William 30,
109, 412; (Hon.)
William 416; William
Bronson 110, 418;
William Crain 111.
Bandel--Pauline 350.
Banks--Ellen Annie
330; Frank Junius
330; Jennie Annie
Culmer 330.
Banton--Mary
Antonette 204.
Barfoote--Elizabeth
Emelia Harris 352;
Horace 350; Nancy
Ellen 350, 384.
Barlocker--Audrey 379;
Ernest Emil 344;
Iola Mariah Terry
344; Karol 379; Leo
Frank 344, 379.
Barnett--Abraham 321;
Amelia Frances
Greenbaum 321;
Leigh Roberta 352;
Sanford Howard 321,
352; Sanford Howard
Jr. 352.
Barrier--Barlow
Thomas 379; Irene
Lewis 344; Janiel
379; Thomas James
Jr. 344, 379; Thomas
James Sr. 344.
Battiste--Albert Daniel
377; Alberta 337;
Alberta Danelle 337;
Evelyn Jacqueline
Fisco 337.
Beach--Cathie Lynne
377; Debra Lurine
377; DeLore Albert
340, 377; Loran 340;
Robin 377; Ruth
Demer 340.
Beard--Francis M. 419.
Bearden--Gregory 361;
Hattie Southern 326;
Jane 361; Lee Price

- 326; Ned V. 326, 361.
 Beckstead--David Norman
 382; Gordon S. 229;
 Julie 382; Kathleen
 382; Leona Celinda
 Hutchings 348; Percy
 Norman 348; Robert
 Byron 349, 382;
 Robert Terry 382;
 Steven Michael 382.
 Bell--Bonnie 340, 376;
 Faye Stilson 340;
 Harold 340.
 Bench--George 165;
 Mary A. 299; N. S.
 144; William Jr. 144.
 Bengochea--Larry Dean
 353; Louis 322, 353;
 Louise Echave 322;
 Lynn Dale 353; Pete
 Louis 322.
 Benninger--Benson C.
 314; Ervin 314, 335;
 Lola Elaine 335, 371;
 Maude Viola 335, 371;
 Thelma 213; Viola
 Meobecker 314.
 Bennion--Carolyn Eliza-
 beth 345, 380; Cathrine
 Annette 345, 379; John
 Warren 345; Lynn 254;
 Milton 318; Milton
 Lindsey 318, 345;
 Rebecca Lindsey 345.
 Benton--Asa Doolittle
 204, 312; Mary
 Antonette Banton 312.
 Berg--Carl 316; Martha
 Amelia Ungerman
 316; Urvin 316, 341.
 Berger--Mrs. Delora
 304.
 Berrett--Carolyn
 Roberts Kimball 342;
 Cheryle 379; Crystal
 379; Golden Kimball
 342, 379; Golden
 Kreig 379; Golden
 Leroy 342; Kimberly
 379.
 Betz--Aaron 427; Cath-
 erine Baughman 427;
 Fern Weeks 396;
 Harold Weeks 427;
 John David 427; Vita
 Garn 424, 426.
 Biebesheimer--Barbara
 Ann Miller 313;
 Barbara Vere 335,
 370; Frederick
 William 313, 335;
 Lewis Phillip 313.
 Bird--Arus William
 333, 369; Garth Elroy
 369; Myrtle Phillips
 333; Vicki Leora 369;
 William 333.
 Black--Alen E. 351,
 384; Ann Lea 385;
 Bertie 351; Beverly
 351, 385; Charles
 Larson 384; Chris-
 topher Lee 384; Dan
 Atkin 350, 384; David
 Jay 353; Don 294; Don
 ValDean 351, 384;
 Edward Partridge
 351; Elliot R. 292,
 293, 321, 350; Elmer
 S. 293, 321, 351;
 Esther 293, 321, 352;
 Eva 293, 321, 351, 384;
 Evan George 293, 321,
 351, 385; George
 Elliot 294, 350, 384;
 George King 285, 293-
 294, 321, 352; George
 M. 292, 294; Georgiana
 352; Georgiana Kiernan
 321; Ina Marie 384;
 Joseph K. 353; Joseph
 King 293, 321; Julie

- Ann 384; Karen 352;
Karl Sacks 385; Kelly
Dean 384; Kenneth
294; Kenneth Lee 352;
Louie 258; Lucile 293,
322, 353; Lydia 283,
321, 352; Mary Ann
351; Michael David
384; Naida Ann 351,
384; Patrice 385;
Peter Dale 294, 351,
385; Phillip Donald
384; Phyllis Luana
350, 383; Reva 322,
353; Richard Evan
352; Robert Thomas
321, 352; Robert
Thomas II 352; Roberta
293, 321, 352; Roger
294; Roger W. 353;
Scot Alen 384; Sharlet
May 353; Shirley 353;
Stephen Lynn 351;
Stuart Russell 384;
Thalia Ann 352;
Thomas Joseph 321;
Todd Andrew 384;
Winnafred 293, 322, 353;
Woodrow W. 293, 322,
352.
- Blackburn--Alta May
334, 335, 370; Fredrick
335; LaMar Roberts
335.
- Blain--Christina Peterson
314; Grace Josephine
314, 336; John Thomas
314.
- Blake--Lillie 197.
- Blanchard--Olive 397.
- Bloomfield--Dora Valeen
Christensen 339;
Eulala Dora 339;
John Thomas 339.
- Bloomquist--David Craig
368; Gerald Vern 368;
- Gerald Wright 332,
368; Katherine Eliza-
beth 368; Margaret
Wright 332;
Vern A. 332.
- Blunck--Erma Genive
325, 359; Hans
Henry Christian 325;
Hedwig Staub 325.
- Boon--Garrit 8-10.
- Boothe--Dorrel Fred
358, 389; Fred 358;
Jay Dorrel 389;
Maria Long 358.
- Bosen--Andrew Curtis
304; Curtis 304;
Dora Geneva 301-
304, 322; Ira 304;
Roy 304.
- Bowen--Carl 363;
Gudrun Dena
Bjarneson 320;
Jerry Carl 363;
Lois 320, 349;
William Jones 320.
- Braithwait--Brothers
164, 290; Ed 296.
- Brigham--Elizabeth
McNeil 346; Robert
Jack 380; Samuel
Townsend Jack II
346; Samuel Town-
send Jack III 346,
380.
- Brooks--Douglas
Baxter 353; John
William 353; Mary
Isbelle Baxter 322;
Paul David 353;
Walter Baxter 322,
353; Walter Black
353; Walter Kettle
322; Wayne Kay 353.
- Brown--Arleen 326,
361; Arrona Belle
Dean 326; Daniel

- Brent 361; Elaine 329, 365; Grace Thorpe 329; James C. 164; James Willis 326, 361; Jesse Amos 329; Joy Irene Tidwell 363; Manly Earl 326; Mills 326; Reva Herrick 326; Susan Jane 361.
- Brunk--Jesse 27, 138-140, 216.
- Buckmiller--Caroline Alice Grimn 235; Joseph Stephen 235; Alice Verena 235.
- Bullock--Alixis C. 110.
- Burdick--Anna Coon 418; Clara Hapgood 419; Fanny Dunlap 419; George 419; Joel 110; Joel E. 418; Joel Curtis 418; Julia Russell 419; Mary Loretta 419; Urbana 418; William Richard 110, 418.
- Burlingame--Sabrina 15, 30.
- Burris--Marian Ross 359; Mary Ann 359, 389; William Jennings 359.
- Burton--Cathrine Romero 369; Linda Romero 369; Michael Romero 369; Phyllis Lobell Peck 333; Samuel Edwin 333; Walter Edwin 333, 369.
- Butterfield--Josiah 44.
- Callahan--Christopher Davis 347; Geraldine 347, 381; Ella Angie Holman 347.
- Callaway--Ann 332;
- Anna Elizabeth Hall 129-132, 179, 192, 207; Annie Lucille 194, 308, 327; Anthonie Ward 201; Audrey Elizabeth 329; Beryl Irene 309, 330; Carl J. 327, 362; Carolyn Eugena 189, 308; Cheney Garrett 198; Cheryl 366, 369; Clarence Levi 308; Claudia 333, 369; Colleen 333, 368; Daryl Leon 365; David Carl 362; Edwin Milton 204, 312, 332; Effie May 130-132; Ellen Ida 179, 206-210, 312; Elizabeth Ann 330, 366; Elizabeth Roper 332; Emily Louise Doolittle 202, 204, 206; Frank 194, 309; Gary 369; Gazelum 130; George Elroy 204, 312, 333; George Franklin 189-191, 308; George Kenneth 194, 309, 329; George Kenneth Jr. 329, 365; George Kenneth III 365; George Washington 115-125, 178, 191-194, 308; Georgia 201, 311, 332; Glen Lee 327, 362; Glen Lee Jr. 362; Glenda Lee 362; Hattie Mae 308; Ida Ellen 125; Ida Nevada 201, 202, 311; Jamie Jean 366; Jerry 369; Jessie Edna 194, 309, 330; Johnny 205; Johnny Milton 334; Julia Ann

- 115-125, 178, 195-
199, 207, 310; Katherine Gayle 365; Kenneth 198; Laura Genevieve 308, 326, 327, 362; Lauren 205; Lauren Benton 333; Leda 194, 309; Leora 333, 369; Leva Lavinia 129, 130; Levi Cheney 115-123, 178, 179, 186-191, 308; Levi Hamilton 83, 86, 87, 91, 92, 97, 101, 113-131, 142, 178, 195, 200, 203, 207; Levi Hamilton Jr. 130-132; Lucinda Jane 100, 114, 178; Lucy Elizabeth 92-96, 161, 178; Mary Ann 205, 334, 369; Mary Frances Van Buren 83, 84-86, 115-125, 178, 195, 200, 203, 207, 307; Mary LaPriel 194, 309, 328; Mary Lovina 130, 189, 308; Mary Olive 204, 311; Milton 333, 369; Milton Marion 204-206, 312, 333; Norma 333, 368; Olive Mae 327, 362; Patricia Ann 362; Paul Leon 194, 309; Ralph Lee 189-191, 308, 327; Ranee Olive 333, 369; Rawl 207; Refina Sevena Nelson 191-195, 308; Robert Cecil 201, 311, 332; Robert Cleveland 311; Rollo Walter 311; Ronald David 311; Samuel Rollo 118, 199-202, 311; Sheldon Levi 201, 202, 311; Shirley 333, 369; Shirley Leon 327, 362; Silas Milton 119, 202-207, 311, 312; Susan 206; Susan Teresa 334; Teresa Lynn 365; Vera Leoma 194, 309, 329; Vicki Sheryl 362; Wesley Andrew 130; Wilma 194, 309, 328; Zella 198.
- Camp--Sally 111.
Cannon--David 183; Margaret 283.
Carey--Clayton 370; Hanseen Olson 370; Michael John 391; Misty Lee 391; Norman 370, 391.
Carr--Charles Alonzo 336; Daisy Jane Allen 336; Joan Lea 336, 371.
Carter--Edna Rosella Callaway 130-132; Elizabeth 19; Walter 19.
Carveth--Joan 339, 375; Rachel Parham 339; Walter William 339.
Case--Mildred Bell 329.
Cashmore--Mrs. Mildred 210.
Casterhaut--Anneka 213.
Chamberlain--Elizabeth Beatrice McGill 329; Helen Elizabeth Rhees 348; Helen Janeen 348, 382; Oral Bartlette 329, 364; Ormal Bartlette 329; Walter Alonzo 348.
Chambers--Carol Lynn 344, 379; Celia Marjory 344, 379; Mrs. Don (Helen) 246; Douglas Stephen 344;

- Frederick Donald
 318, 344; Harold Van
 Buren 318, 344; Mar-
 jorie Kerchaw 318;
 Roger Donald 344;
 Virginia Kathleen 344.
 Chase--Marion 249.
 Cheal--Frederick 130.
 Childs--Roger Jensen
 349.
 Christensen--Albert
 H. 259, 264, 266, 267,
 274, 299, 320; Albert
 David, 383; Albert
 Kent 349, 383; Albert
 Sherman 268, 274, 279,
 280, 320, 349; Ann 383;
 Ann Patrice 349; Betty
 Lee 349; Ellen Elaine
 268, 299, 320, 348;
 Ellen Virginia Snow
 175; Everette Hale
 268, 274, 320; Fredrika
 Maria Jensen 324;
 Jennie 280, 281; Jenni-
 fer 383; Joseph Chris-
 tian 324; Karen Donna
 349, 383; Kathleen
 Martha 383; Krege
 Bowen 349; Lillian
 324, 358; Mary Kathryn
 349; Phillip Bryce 349;
 Phillip Van Buren 271,
 274, 320, 349; Virginia
 267, 268, 299, 320, 347;
 W. L. 221.
 Cink--Eleanor 425; Louis
 425; Mary Lukes 425.
 Clark--Brian W. 405;
 Cathrin Christine 379;
 Cordelia 180-185; Don
 Beldon 345, 379;
 Emerett 223; Gus 265;
 Heber D. 345; Henry
 19; Mrs. Ivy 304;
 James Lindon 380;
 Leona Irene Lawson
 354; Lilly May Card
 345; S. H. 278; Steven
 Scott 379; William
 Israel 354.
 Cleveland--Robert 201.
 Cluff--Benjamin 228,
 240; Benjamin Jr.
 229; Foster 240;
 George 240; Harvey
 229; Hyrum 309; Leon
 Hammer 309, 328;
 Madeline 328, 363;
 Mary Ellen Worsley
 309; Ronald Leon
 328, 364; Ronda Lee
 364; Walter 240.
 Coffey--George C. 349;
 John Jeffry 383;
 Maude Williamson
 349; Peter Wendell
 383; Wendell Wood-
 row Wilson 349, 383.
 Coffman--Estella May
 Van Dyke 333;
 George Raymond 333,
 368; George William
 333; Jeffery 369;
 Mike 368.
 Coleman--Letha 280.
 Colliers--Jeanne 336,
 371.
 Collins--Barbara Jean
 351, 384; Marian
 Scoffield 351;
 Thomas F. 351.
 Cook--Eliza Alexander
 428; Henry 428;
 John 428.
 Coon--family 422;
 Alonzo 30, 32, 36, 38,
 40, 46, 107, 393, 422-
 425; Alonzo Irving
 424, 425; Alonzo L.
 425; Edith Estella
 424; Elvira Josephine

- Phillips 30, 36, 40, 46, 106, 397, 417, 423-425; Harriet Minerva 424; Irving 107, 108, 110, 425; Josephine Elvira 424; Mable 424, 425; Mary Ann 32, 37, 38, 424; Sadie Gormley 425.
- Cottam--Caroline Bunker 325; Edwardeen Parry 270; James Franklin 325; Jay Michael 359; Jeffery Boyde 359; Keith M. 359; Stephen Von 359; Von Bunker 325, 359.
- Cox--Ann 334, 370; Bruce 264; Calvin C. 312, 334; Charles 288; Cordelia Colista Morley 151, 223; Elvira 209; Frederick Walter 151, 176, 221, 286; Ida 334; Jane Reid 165; Lovina Emeline 165, 216; Lydia Losee 'Aunt Lydia' 175, 176, 256, 260, 286-288, 296; Mary Christena Andersen 312; Robert Wallace 334; William Arthur 312; Zella Crawford 208, 210.
- Crain--Bianca Louise 416; Dunham Jones 111; Philotheta Marshall 416; (Dr.) Rufus 416; W. Baker 109-111.
- Crawford--Catherine Annette 250-255, 318; Elda Lou 335; Elsie Blanche Moore 312; Florence Mable 205, 312, 333; George 216; Ida Ellen Callaway 131; James 254; James B. 315; Jennetta Moffit 315; Jessie 208, 270, 313, 334; Kate 264, 313, 334; Leslie Wallace 315; Mary Cecilia 208; William Elden 208, 210, 313, 335; William Elmore 312; William Wallace 131, 207-210, 212, 216; Zella 334.
- Cuff--Adrian Robert 357; Afton Camille 388; James Ward 388; Jeanette Evelyn Thompson 357; Laura Ann 388; William Ward 357, 388.
- Cutchin--Maxiel Lee 329.
- Daly--Eliza Frances Callaway 130, 131; Franklin Lee 129, 130; James Thomas Jr. 130.
- Danaher--Sharon Lynne 371; William 335, 371.
- Daniels--Edward 339; Kay 339, 376; Loretta Mae Ahrens 339.
- Darling--Elda Krause 334; Myrtle J. 334, 370; Walter E. 334.
- Daul--Lena 427.
- Day--Dora Roberts 408.
- Dean--Charles Fenton 310; Ida Jane Pepperdell 310; Harvey Fenton 310.
- Dennett--Martha 425.
- DeSwan--Arthur William

- 331; LaVerne Pickett
 331; Norlene 331, 367.
 Devine--Mary Agnes
 210, 212; Nellie 408,
 410.
 Dewey--Mary Margaret
 418.
 Dixon--Annetta 363, 390;
 Ora Lucinda Jeppson
 363; Quayle 363.
 Dondero--Donald 336,
 371; Ione 336; Robyn
 Lee 371; Wilford 336.
 Dooley--Shirley Aileen
 346, 380; William J.
 319, 346.
 Doolittle--Emily Louise
 311, 312.
 Downer--William 409.
 Draper--Lydia 213.
 Driggs--Rosalia Cox
 165, 166.
 Dye--Lydia 111.
 Dykeman--Marrietta
 346.
 Eagle--Mary Ann 257.
 Elliot--Carol Lee 360;
 Cheryl Ann 360;
 Clifford Lawrence
 325, 360; Clifford
 Lawrence Jr. 360;
 Earl Reid 331, 367;
 Earl Reid Jr. 367;
 Edna France 325;
 Frederick Lynn 360;
 Jacqueline 360; James
 Osborn 331; Kathryn
 Staker 331; Kelvin
 Stanley 360; Lawrence
 W. 325; Richard
 McArthur 360;
 Robert McArthur 360.
 Ellis--Wayla 308.
 Emory--Martha 408.
 English--Donald I. 425;
 Donald Lee 425;
 Charles 424.
 Erskin--Harry 347;
 Harry Jr. 347, 380;
 Harry Scott 380;
 Hazel Davis 347;
 Sandra Jeanne 380.
 Euliano--Dominic 357;
 Mary Zapleski 357;
 Phyllis Jane 357, 389.
 Fairbanks--John 229.
 Farnsworth--Edith 325,
 359; Mary Jane Mar-
 shall 325; M. S. 220,
 221; Ruben Joseph
 325.
 Febach--Kenneth E.
 333, 369; Sandra
 Armstrong 369.
 Fife--Inez Anderson
 339; John Eugene
 339; Renee 339, 375.
 Fisher--Barbara Jo 371;
 Claire Elizabeth 371;
 Erastus William 334;
 Floyd Max 334, 370;
 Ida Kennedy 336; Ila
 280; Karen Ida 370,
 391; Margaret Elvina
 Major 334; Ray 336;
 Terry Debra 370;
 Thomas Raymond
 336, 371; Timothy
 John 371; William
 Kennedy 371.
 Flickinger--Charles
 428; Marie 428.
 Forsey--Gail 390;
 George Woodruff
 366; Linda Lee 390;
 Pearl Irene Turner
 366; Richard Gilbert
 366, 390; Richard
 Mark 390.
 Foster--Asenith Pamela
 Duncan 307; Charles
 Franklin 307; Leulla

- 307, 325.
Fourie--Abraham Petrus
348; Felicia 348;381;
Johanne Margaret
Gregg 348.
Fowler--Allen F. 408;
Allen J. 408; Henry
408; Jessie M. 408.
Fox--Edward W. 154,
155, 165.
Francis--Darlene 354;
Karl 354; Virginia
386; Virginia Rae 354.
Francom--Ann Louise
363; Gordon 363; Reva
Christensen 363.
Frandsen--Elizabeth Ann
336, 372; Elizabeth
Green Edmunds 336;
Elizabeth Young 317;
Ernest Walter 336;
Joy 317, 343; Vernal
Randolph 317.
Fry--Leonora 215.
Fuller--Matilda Caro-
line 180, 186.
Fullmer--Chester G.
217, 227-336; Clinton
Morley 314, 317, 318;
Cynthia Jean 372;
Darrell Junior 336,
372; David Joy 372;
David Wayne 372;
Donald Blain 337, 372;
Frank G. 215, 218;
Glen Van 217, 315;
Inez 218, 315, 337;
Jessie 217, 315;
Kathereen 372;
Lauretta 215-219;
Loretta Van Buren
154, 219, 396; Lyndon
J. 218, 315; Michael
Lynn 372; Nedra 336,
372; Ora May 217, 315;
Teresa 372; Thomas
154, 216-219, 314;
Thomas Darrell 217,
314, 336; Thomas
Roy 372; Verona
Geneva 314, 337;
William Kay 372;
Zinna A. 337, 372.
Furry--Ben 427; Jack
427; James 427;
Jim 427.
Gallagher--Brian Kent
355, 386; Clella Mir-
anda Olson 355;
Coreen 386; James
354; Kelvin Brian
386; Kerry Jan 386;
Niel Dean 354, 386;
Roland 355.
Gormley--Sarah A. 424.
Garn--Daisy Seibert
427; Timothy S. 427;
Vita 427.
Garrett--Cheney 14, 17,
23; Hannah Barker
17; John 17; Lorraine
Plant 14, 17, 18;
Peter 17.
Gavin--John 145.
Gibson--Dorthy Calla-
way 332.
Giles--Henry 229.
Gillespie--Robert 145.
Gohn--Katherine Marie
Moore 323, 356.
Golden--W. H. 228.
Gosney--Laura Bays
333; Pollard Russell
333; Virginia 333, 369.
Graff--Elgin 357; Lorna
357, 388; Vivian
Tobler 357.
Grange--Caroline
Adolpha 189, 308;
Harriet Lovina Stan-
ton 189; Joseph 189.
Green--David Ernest

- 391; Ernest Elmer
 370; Garner 423;
 Gladys Annetta 329,
 365; Jack Elwyn 370,
 391; Jack Houghton
 329; Jackilynn LaMar
 391; Nancy Louise
 391; Ruth Elmira
 Pettersen 370;
 Shirley LaRayne 391.
 Greenwood--Annie Lucile
 328, 363; Barnard
 Hartley 309; Colleen
 363; Eunice Howd 309;
 Janet 363; Jeane 363;
 Mary Susan 363;
 Patsy Parker 363;
 Robert H. 363; Ruth
 328, 363; Stephen
 Frank 328, 363;
 William Simeon 309,
 327; William S. II
 327, 362; William S.
 III 362.
 Gregston--Margaret
 Pauline 327.
 Grier--John 164.
 Grosbeck--Thomas 204
 Grote--Albert Lewis
 341; Arthur Albert
 Lewis 316; Betty
 Fern 341; George H.
 316; Minne Hunt-
 heuser 316.
 Groves--Elisha H. 40.
 Gwilliam--Carl Taylor
 381; Dale Ray 381;
 Daniel Lynn 381;
 John Kim 381; John
 Vernal 348; Lee Ann
 381; Linda LaNae
 381; Mary Whiteley
 348; Ray Whiteley
 348, 381; Shawna
 Lucille 381; Virginia
 Jill 381.
 Hafen--Adolph 324;
 Ethel 324, 358; Lola
 324; Nellie Atkin 324.
 Haight--Cortney Brant
 389; Herbert Barry
 357, 389; Herbert
 Price 357; Margaret
 Olsen 358; Peggy
 Leone 389.
 Hale--Jonathan H. 44.
 Hales--Charles 91.
 Hall--Annie Marie
 Werner 320; Chanlee
 Don 379; Job Pitcher
 129; John 144; John
 Pere 320; Olin Doug-
 las 379; Ruth Viola
 Juanita 320, 349.
 Hamblin--Jacob 203;
 Margaret Jamime
 Adair 308; Obed Ed-
 win 308; Olive Jane
 308, 327; William 203.
 Hannah--Mary Agnes
 327, 362; Nellie
 Cordelia Brown 327;
 Willas Edgar 327.
 Hansen--Effie 316, 339;
 H. C. 288; Mary
 Effie Draper 316;
 Mosiah Oscar 316.
 Hapgood--Addison 419;
 Loretta Louise
 Dunlap 419; Sarah
 Loretta 419.
 Hardin--George A.
 394, 396.
 Harger--Catherine
 Isabella Bernadette
 Schafer 311.
 Harriman--Henry 44,
 184.
 Hart--Alice Evans 342;
 Marilyn 342, 378;
 Oren S. 342.
 Hayes--Debra Lee 391;

- Leland Mack 366, 391;
Robert U. Jr. 408;
Thomas W. 391;
Vivian Victoria
Dolum 366; Wilford
Woodruff 366.
- Heaton--Cynthia 359;
Elsie Louise Spring
345; Gordon McKay
359; Gregory Dean
359; Howard Spring
345, 380; Junius Hoyt
325; Kaylene 359;
Mable Glover 325;
Maurice Kay 325, 359;
Timothy Howard 380;
William Howard 345.
- Hedgcott--Bessie Minnie
McEachein 327; Doris
Mae 327, 362; Garland
327.
- Henderson--Anna 245;
Frank Duane 318, 345;
Frank Duane Jr. 345.
- Henry--Daniel 144.
- Hess--Barbara Elaine
317, 343; Isabella
Hughes 317; Owen
Charles 317.
- Hibbard--Theodore 403,
408, 409; Lillis 409.
- Higgs--Brigham T. Jr.
229.
- Hill--James King 351,
384; James Mitchell
384; Mary 180, 186;
Owen 351; Stella King
351; Stephanie 384.
- Hiltbrand--Anna Marie
Meyer 428; Jacob 428;
Pauline Anna 428.
- Hinkle--(Col.) George
M. 40, 51, 52.
- Hinman--Mary Louise
Bridge 428; Richard
E. 428; Robert M.
428; Robert M. Jr.
428; Robert Guy 428.
- Hofer--Alvin O. 333,
368; Edwin 333;
Emelia Puhlman 333;
Leslie Allan 368;
Lyle Bert 368.
- Hofflinger--Gary Dean
390; Ronald Dean 390.
- Hollingsworth--Mrs.
Leona 304.
- Holloway--Anna Viola
Sullivan 323; Harry
Arden 323; Vera
Mae 323, 355.
- Hooper--Amy Upton
314, 336; George
Wesley 314; Nora
May Cook 314.
- Hougaard--Dinah Han-
sen 313; Frank 210;
Franklin Hansen 313,
334; Frankie Darlene
339, 370; Garth Craw-
ford 210, 334, 370; Ida
265; Jesse Elden 210,
335; Kate Crawford
208-210; Louis H.
313; Nancy Jean 370;
Pat LeRoy 210, 334,
370; Patricia LaMar
370, 391.
- Hughes--George S. 408;
William 229.
- Humphrey--DeAnn 373;
Dee 337, 372; Doyle
Wayne 334, 370; Gene-
vieve 373, 392; Homer
334; June 373, 392;
Lillie Sophia Chris-
tensen 337; Loni
Wayne 370; Mary
Ellen 373; Rita Kay
373; Sharon Lee 366;
Thomas D. 373;
Wilford J. 337.

- Humphries--Benjamin Franklin 330; Noble Bernard 330, 366; Rhoda Victoria Richardson 330.
- Hunt--Amos Pratt 124; Annie Eleanore Rawlinson 309; Audrey Elizabeth 309; DeLila Marie Olaque 337; James Vere 337; Jefferson 124; Jonathan 124; Shirley Marie 337, 373; Silas William 309; Carma 328, 362; Del Roy 328; Edward 221; Harriet Mulliner 328.
- Huntsman--Lamont Welcome 128.
- Inkley--Evelyn Bernice 336, 372; Evelyn Hannah Burton 336; William 336.
- Ivins--Anthony W. 183, 229.
- Jackson--Gary Dean 371; Jesse F. 335, 371; Ronald Dale 371.
- Jakeman--Annette 345; Belle Pendleton 318; J. Frank 318; Lloyd Foscue 318, 345; Lloyd Frederick 345; Suzanne 345.
- Jacobsen--Estella 307; James 307; LaRena 323; Sarah Legge 307.
- Jensen--Charley 225; Danny Lester 378; Davy Allen 378; George Lester 342, 378; Henrietta Cathura Carlsen 342; Jerald Kay 361; Jill 358, 389; John J. 358; Lawrence 378; Lesley Jo 378; Lester George 378; Luella Christina 312, 333; Linda Louise 361; Martin C. 312; Mary Christiansen 312; Nellie Frances Eyre 326; Nels Peter 326; Opal Nielson 358; Orsen Maranus 342; Richard Ernest 326, 361; Richard Scott 361; Stephen Lon 361.
- Jepperson--Debra Louise 368; Ernest 332; Ernest Brent 368; Louise Ancel 332; Ronald B. 332, 368; Ronald B. Jr. 368.
- Johnson--Alice Emily 410; Artismisia Foote 350; Beatrice Clara 410; Blanche 364; Brent 352; Brion 352; Carrie Ann 390; Charles Robert 319; Darlene 384; Debra Lee 384; Dennie 352; Deseret Aldredge 319; Frances Velma 317, 342; Gary 352; George Peder 317; Gwen 317, 320; Herbert Louis 364; Ina Lynn 384; John 19; Joseph B. 320; Judith Catherine 345, 380; Laura Jill 346; Laura Snow 350, 352; Lund Aldrich 319, 345; Lund Morgan 346; Lynette McMillian 354; Marell 350, 383;

- Margaret Fox 321;
Mary 19; McClean 17;
Mida Dastrup 320;
Oscar William 409,
410; Perry 321, 352;
Robert Albert 321;
Sanford Emery 350;
Susan Mary 384; Vera
Mary Adams 317;
William Herbert 364,
390.
- Jolly--Alta DuBrava
Martin 319; James
Sergeant 319.
- Jones--Carol 382; Cath-
arine 411; Clarence
410, 411; Daniel 410,
411; David Elroy 381;
Donald 410, 411; Elroy
Smith 348; Essie Miller
364; Harold William
410, 411; Hazel 410,
411; Helen 410, 411;
Irving Conger 427;
Joseph Elroy 348, 381;
Josephine Savage 348;
Kristine 382; Mable
410, 411; Marilyn 364;
Mary Elizabeth 129;
Paul 364; Richard
Keeler 382; Roger
Savage 382; Stephen
Elroy 382; Virginia
Weeks 427; William
124, 409, 410.
- Karry--Jessie Hannah
Pickrell Van Buren
215; Thomas 214, 215.
- Keate--Bene Christina
Christopherson 201;
Ida 200, 201, 311;
James 201.
- Keele--Frederick M.
337; Gary Wayne
374; Leslie Gayle
374; Pearl Valentine
Peterson 337; Ver-
non William 337, 373.
- Keeler--Bradley Fourie
381; Clifton Gregg
381; Colleen 348, 381;
Daniel Albert 348,
381; Daniel Mande-
ville 320, 347; Ellen
Elaine 348, 382, 387;
Jennie Maurine 348,
381; Joseph Brigham
320; Larry Daniel
381; Linda Dinelle
381; Martha Alice
Fairbanks 320;
Phillip Fairbanks
348; Susan Lynn 381.
- Keller--Millie 264.
- Kenner--(Dr.) Samuel
T. 265.
- Kerr--Francis Broth
327; Mrs. H. S. 273;
Merry Linda 362, 390;
Minnie Alice Robinson
327; Roger Scott 362;
Thomas Scott 327, 362.
- Keyes--Alice Verena
Buckmiller 227, 235,
236; Caroline 235;
Kathryn 235; Vernon
235; Willard Harrison
235.
- Kienke--Asi 229.
- Killian--Ann 343; Bart
343; Bruce C. 344;
Cal W. 317, 336, 343;
Charles Willard 236,
237, 311; Clarissa
Ermina Jewkes 315;
Clem 236, 316, 342;
Chris Ann 378; Clyde
G. 236, 317, 343;
Cora 315, 338; Dell
R. 343; Dona Rae 378;
Fern 236, 316, 341;
Fran 343; Gale 236,

- 317; Gill 343; Holly Lynette 379; James Lyman 237; Jenel 344; John Franklin 315; Kelvin J. 377; Kelvin Wright 377; Kenneth Arnold 379; Kenneth Carroll 342, 379; Kenneth Leon 377; Kim 343; Larry C. 341; Lina 236, 316, 342; Linda Lee 343; Loss J. 236, 317, 343; Merle Wright 341; Patsy 341; Renee 343; Roche O. 317, 343; Ross G. 341, 377; Ross Tracy 378; Star 343; Todd A. 343; Treva 236, 317, 343; Val 343; Van C. 236, 316, 341; Van Wright 341, 377; Winn A. 236, 317, 342; Winn Eugene 343, 379.
- Killpack--Beulah 357, 388; Grover Cleveland 357; Orilda Kirby 357.
- Kimball--Heber C. 43, 45; Helen Baker 110, 417.
- King--Clarinda 294; Mrs. Gladys 304.
- Kingsbury--Fred Thomas 426.
- Knickerbocker--Elizabeth 213.
- Knight--Howard D. 244.
- Knotts--E. 215; Leslie O. 215.
- Lake--Belinda 392; Geneva Mazie Marshall 373; George Berdell 373; Keith B. 373, 392.
- Lane--Alva Clifford 327, 362; Michael Hilary 362; Sarah Belle Morris 327; Thomas Merritt 327.
- Larsen--C. P. 165; Jens 145.
- Larson--Andrew Hyrum 310; Andrew Karl 192; Augustus 310; Charles 350; Diana 350, 384; Emelia Lund 310; Lydia Ellen 310, 331; Mary Emily Covington 310; Melba May Neil 350; Sigrid A. 310, 331.
- Laughead--Charles William 427; Harriet Jeanne 427.
- Lauritzen--Keith 427.
- Leavitt--Dudley 122, 123, 125, 128.
- Lee--Frances 188; George Wayne 351; Harvey Franklin 355; Jacqueline Rose 355, 386; Jeanette Clara Boonstra 355; John D. 240; Lola Ellen Wood 351; Marvin Wayne 351.
- Lechner--Anna Belle Badger 352; Herwegh Joseph 352; Ralph 352.
- Leng--Gladys Leota 329.
- Lindsay--Cora 318.
- Livingston--May Munk 271.
- Lokkebo--Andres Martin 330; Andrew Martin 309; Marie Howland 309; Martin S. 309; Raymond Edward 330; Robert

- Andres 330.
Losee--David 176;
Lydia Huff 176.
Loomis--Marcia G. 110.
Loucks--Doreen Lee
371, 391; Elwin 335;
Ethel Fryer 335;
Harris Elwin 335,
371; Rex Elwin 371.
Love--Mary Ellen 284.
Lowry--Diantha 165;
Ida 165; Ivan 210;
John Sr. 148, 300;
Olive 165, 295, 299,
300, 322.
Luke--Charles 164;
Joseph Oliver 130;
William 164.
Lund--Albert Wallace
334, 370; Carl Albert
313, 334; Earl 354;
Earl Dempsy 354;
Frederick Adolphus
313; Hanna Katherena
313; Hazel Gunderson
354; Jessie Crawford
272; Kristan Wallace
334, 370; Marsha Jean
370; Mr. & Mrs. C.
A. 210.
Lyman--Amasa M.
136, 202.
Madsen--Christina 254.
Magleby--Heber 229.
Mahanna--Patricia Aleen
374; Patrick J. 338,
374.
Maiben--John B. 220.
Malette--Fena Ann
Giles 342; Nelson
342; Retta G. 342,
378.
Mangum--Edwin Frank-
lin 249; Ruth Ila 248,
249, 318.
Martin--Mrs. G. W.
273; Howard Jolly
319, 346; Jeanette
346.
Mason--Ira E. 329;
Mae Bellinger 329;
Will J. 329.
Mathews--James 188.
Maylett--Cora Henrie
333; David 369;
Diana 369; Dell C.
333, 369; John
Frank 333; Sherry
369; Suzanne 369.
Mayo--Dorthy 328, 364;
Elizabeth Howsen
309; Frankie 328,
364; Garry Ray 364;
Gordon Vaughn 364;
Harold Morris 328,
364; Harry 309, 328;
Harry Callaway 328,
364; Harry Charles
364; Ronald Dean
364; Shirlene 364.
McArthur--Adrene 325,
359; Annette 358;
Arline 358, 389;
Arnold 324, 358;
Arthur 307, 325; Ar-
thur Earl 325, 360;
Arthur Earl Jr. 360;
Brian F. 389; Carol
Ann 358; Charles
Franklin 325, 359;
Connie 388; Daniel
Duncan 48, 52, 53,
179-186, 307; David
Jay 360; Donald Arlo
358; Douglas 358, 389;
Duncan 181, 186, 307,
324; Elizabeth Bullock
180-183, 186; Ellen
186, 307, 326; Elma
Ann 357, 389; Enid
325, 359; Eugene 182;
Gary Lee 389; Gayle

- 388; Glade Ronald
 388; Grant William
 360; Horace 324, 358;
 Howard Reed 388;
 Jacqueline 359; John
 Val 389; Joy 359;
 Karie 389; Kent Ralph
 389; LaRaine 357, 388;
 Levi 186, 307; Linda
 Lou 360; Lloyd Elmer
 324, 358; Lola Hafen
 180, 358; Loretta 358;
 Loy Ann 359; Lyle
 Marie 325, 360; Made-
 lyn 359; Margaret Ann
 389; Marion Walter
 357, 389; Mark Gregory
 389; Mary Elizabeth
 389; Mary Frances
 Callaway 178-187; Mary
 Lynn 360; Maurine Jane
 389; Moroni 180-182;
 Natalie 389; Ralph
 Arnold 358, 389; Ral-
 ston Van 324; Ramona
 324, 358; Raymond F.
 360; Richard 359;
 Robert LaRaine 388;
 Ronald Lynn 388; Ron-
 ald Val 357, 388; Rud-
 gar Morris 325, 359;
 Scott 359; Sharol Lynn
 388; Shirl Franklin
 359, 389; Shirley 325,
 360; Stanley Elgin
 389; Susan 359; Susy
 389; Syball 307; Sybil
 186; Tamra Val 388;
 Therol Lynn 357, 388;
 Valentine 324, 357;
 Virginia 357, 388; Wal-
 ter 324, 358; Wilford
 Woodruff 180-183, 186,
 307, 324.
 McAllister--John D. T.
 223.
- McClellan--Glenda Rae
 341, 377; Nora Riggs
 341; Ray 341.
 McCullia--Esta 292.
 McDaniel--Joan 337,
 372; Marvin 337;
 Viola Holiday 337.
 McFarlane--Parlane
 288.
 McFate--Amy 390;
 David Craig 390;
 Elaine 366; Glendon
 Earl 366, 390; Glen-
 don Horace 330, 366;
 John Harry 330;
 Mary Kelly 330;
 Meredith 390.
 McKee--Betsy Alice
 316; David Thomas
 316; Kathie Lee 375;
 Kenneth Rae 339,
 376; Michael Thomas
 376; Stephen Lawrence
 375; Thomas Law-
 rence 316, 339; Tho-
 mas Lawrence Jr.
 339, 375; Tracee
 Lee 376.
 McKibbin--Cheryl
 Jeanne 427; Frank
 Horton 427.
 McMasters--Pauline
 403.
 McMillian--Hugh Lynn
 354; Wilma J.
 Jensen 354.
 McMurdie--Bessie
 Olson 325; Chatley
 Neil 325, 360; Chat-
 ley Neil Jr. 360;
 Gregory Dean 360;
 John Arthur 360;
 John Mitten 325;
 Nancy Ann 360.
 McNeil--Archibald
 197-199; Bettie 332,

- 368; Bonnie Jean
332, 368; Cecil 331;
Cheney Garrett 310,
332; Mrs. Cheney
Garrett 199; Helen
332, 368; Helen Has-
well 197; John Frazier
324; Kenneth Callaway
310, 331; Maggie Afton
324, 357; Sarah D.
Blair 342; Zella 310.
- Mellor--Beatrice 331,
367; Charlotte Eliza-
beth Dack 310; Chery
Ann 367; Garth Ste-
phen 331, 367; Heber
C. Kimball 310, 330;
Ida 330, 366; James
Jr. 310; Kimball
Alton 330; Margaret
Ella 367; Marion 366,
390; Marjean 367, 391;
Maxine 366, 391; Mel-
vin Kimball 366;
Stephen Garth 367;
Wendell William 331,
366; Vesta 330, 366.
- Mellus--Horace William
312; Lewis Alfred 312;
Nellie Helen Hess 312.
- Melrose--Laura Vietta
Parmenter 327; Opal
Cordell 327, 362;
Robert Bertell 327.
- Merriam--Amasa E. 204;
Loretta 202-204, 311;
Olive D. Lytle 204.
- Messenger--Jack K.
Whillard 329, 365;
Lana Louise 365.
- Millett--John Wesley 307.
- Mills--John Foster 357;
Letty Bernice 357, 388;
Naomi Palmer 357.
- Milner--Ella Kinsman
259.
- Mines--Afton May 322,
352; Leland Clyde
322; Rosella May
Phelps 322.
- Minister--Waltmore
265.
- Mittelstalt--Esther
331, 367; George
331; Grace Mary
Hughes 331.
- Mix--Nellie 354.
- Moffitt--Barbara Lynn
377; B. J. 154;
Bryant 340; Jane
256; Jane Snow 169;
Lellie Snow 255;
Mary 256; Molly, 377;
Rhea Reid 340;
Robert Clark 377;
Robert Wells 340,
377.
- Moore--Alice Gillam
313; Elvin Riley 322;
John 313; Judith Ann
350; Luerene Cheever
350; Miranda 313,
335; Oliver 304;
Raleigh W. 350;
Theodosia Wilson 323.
- Morris--Etta Leah 307,
324; Henrietta Adams
307; Jane Ann 404,
405; Richard A. 307.
- Moulton--Henry J. 409,
410.
- Mozell--Ida 340.
- Munn--Adaline Baker
110, 417; Chester J.
417; Fanny 417;
Margaret 417;
Martha 417.
- Murphy--Gertrude
312, 332.
- Neff--Andrew Joseph
280, 283, 284, 320,
349; Andrew Love

- 275, 276, 279-281,
283-285, 320; Dr. A.
L. 50, 149, 173; Ben-
jamin Barr 284;
Ellen Laurretta 280,
320, 350; Floral Co.
283, 284; Kenneth
Neil 349; Laurretta
Snow 104; Merlyn
350, 383; Marshall
Snow 280, 285, 320,
349; Retta 177;
Robert Marshall 349,
383; Robert Marshall
Jr. 383; Sherman
Richard 350;
Stephen Joseph 350.
- Nelson--Anna Benedicta
Hansen Englebrecht
194; A. C. 263, 297;
Augustine 194; Dor-
thy Matilda 317, 343;
Elvina Halling 324;
Gwendolyn Virginia
324, 358; Hattie
Neigonfind 317; Ira
317; Ole Peter 324;
Parley 229.
- Nicholl--Ella Elizabeth
331, 366; Ella Walker
331; Joseph E. 331.
- Niederhauser--Emily
Weiss 319; Helaman
319, 347; Ileen 347;
Jacob Andreas 319;
Judith Ann 347; Mary
Jean 347.
- Nielson--Carolyn 363;
Charles F. 328;
David Kent 390;
David Kirt 363; Jack
Roger 328, 363; Lor-
etta Gregorsen 328;
Margo Ann 363; Ora
Lynn 390; Reid Kent
363; Roger Jack
363, 390.
- Norseth--Lorin Keith
339, 375; Michael
Keith 375; Nancy
Fay 375; Norma
Jones 339; Steven
Lorin 375; Susan
Kay 375.
- O'Daniel--E. J. 335.
- Odell--Hazel Lillian
319, 347; James
Perry 319; Louise
Brown 319.
- Odom--Allie B. En-
finger 370; Capal
Orastus 370;
James Edward 370.
- Ohlstrom--Barbara
Jean 364; John Leslie
328, 363; Leslie Ann
364; Lilly Kalberg
328; Oscar A. 328;
Sharon Lee 364, 390.
- Okuno--Setusko 339,
375.
- Olsen--Anne Margene
363; Anthon Henry
328; Bertha Case
339; Christian 229;
Don Ellis 328, 363;
Emma Fredrickson
328; George Que 339;
Kerry Van 374;
Mathea 307; Melva
Nielson 338; Neldon
Conrad 338; Rolene
374; Roma 339, 374;
Ronald Ellis 363;
Royce J. 338, 374;
Wayne R. 374;
William Anthon 363.
- Olson--Kenneth Bandel
350, 383; Oscar
John 350; Shauna
383; Sherri 383.
- Owen--Cleveland 337;

- Frances Henderson
337; Kenneth C. 337,
373; Kenneth Ray 374.
- Pack--Afton 320, 349;
Brett Wayne 378;
Carry Ann 378; Cless
W. 342, 378; Gerald
Fitzgerald 320; La-
mont Aldinni 316, 342;
Lina Killian 237; Lori
Clair 378; Lynn Alice
378; Mary Wooley 320;
Mosher 229; Sarah
Lambert 316; Silas A.
316; Wayne Lamont
342, 378; Wayne La-
mont Jr. 378.
- Palmer--Joseph 144.
- Park--Betty Jane 385;
Coral Jean 342, 378;
Dorothy Lucile Bax-
ter 342; Elsie Peter-
son 354; James
Michael 385; John
LaVern 385; Julian
H. 342; Lynda Mar-
lene 385; Thomas
Brent 385; William
Hamlin 354; William
Wayne 385; William
LeRoy 354, 385.
- Parker--Gladys Ander-
son 328; Patsy Jean
328; Robert Harold
328.
- Parrish--Alan R. 343;
Ida Elizabeth Cook
317; Jan 343; Jean
343; Joan 343; Jo-
seph Alonzo 317;
Scott K. 343; Steven
Willard 343; William
Alonzo 317, 343.
- Parry--Ann 270; Edward
L. 221; Frank 302.
- Parsons--Albert Dayan
417; Altamira Baker
110, 417; Isaac 417;
Mary Brown 417.
- Partridge--Agnes 321,
350; Frank Harvey
321; Harriet Ann
Wicker 321.
- Patton--Emily 223.
- Peacock--Afton 332;
Brigham 241;
Ralph 241.
- Pence--Jessie Lahue
409.
- Pendleton--Celia Jane
241-246, 317; Free-
man W. 245; F.
Warren 246; John H.
246; Rulon 246; W.
Woodruff 246.
- Peterson--Arnold
Willard 342; Char-
lotte Amelia 146;
Jeanette Whitehead
307; Jens Peter 146;
Letha McCullough
342; Niels R. 280;
Rosalie 342, 379.
- Petty--Edria 310, 332;
Heber Alonzo 310;
Malinda Lowery 310.
- Phillips--family 30, 31,
393-409; Allen J.
404, 408-410; Ange-
lina 393, 395, 397,
401, 405, 419-421;
Alma 405; Benjamin
405; Betsy 397, 403;
Betsey Allen 30, 393,
396, 398; Clara Alice
408-410; Clinton 408,
409; Cora M. Baker
410; Elizabeth 403,
408; Elvira Josephine
393, 395, 422, 423;
Emily Lucy Wight-
man 405, 408; Err

- 111, 416; Frances
 410; Frank J. 408-
 410; George Allen
 409; Hellen 404, 405;
 Jane Ann 402; John
 410; Leander 402-
 405; Lina 30; Lucy
 91, 393, 395; Lydia
 A. 405, 409; Lydia
 C. 409; Mae Ella
 409-411; Maranda
 405; Martha Emory
 409; Mary 395, 399,
 401; Mrs. Mary Baker
 30-32, 414, 415, 419,
 421; Minerva 30, 393,
 395, 397, 401, 419,
 420; Nellie 405; Olive
 Blanchard 30, 397;
 Oscar 410, 411;
 Samuel 29-31, 39,
 393-404, 415, 416,
 419, 421; Samuel Jr.
 30, 394, 397, 399, 402,
 403, 409; Samuel
 Allen 402-405, 408;
 Samuel Emory 402,
 403, 409; Thomas 30,
 397, 398; William
 111, 416.
 Pickrell--James 215;
 Jessie Hannah 213-
 215.
 Pierce--(Rev.) Isaac
 Bliss 31, 397, 419;
 Leon James 411;
 Mary E. 403; Mary-
 linn Ann 411; Mida
 Preslow 410; Vaughn
 Alvin 410, 411;
 William Almer 410.
 Powell--Ellen 285;
 Inez Leila Thomas
 320; James Albert
 320; Janet Marie
 350; Kesler Thomas
 320, 350; Lynn
 Kesler 350; Rachel
 237; Thomas Cor-
 win 350.
 Power--Tyrone 33, 34.
 Pratt--Addison 44;
 Mary Isabella 197;
 Parley P. 63.
 Preston--Elliot 419.
 Prisbrey--Douglas
 Ronald 390; Edward
 Jertberg 326, 361;
 Joseph Brigham 326;
 Leslie Ann 390;
 Minnie Augusta
 Jertberg 326; Ron-
 ald Edward 361, 390.
 Pulsipher--Charles
 121; John 116, 121,
 124, 128; Zerah 44,
 116, 117, 122, 123,
 125, 128, 195.
 Pulver--Anna Mary 213.
 Quackenbush--Albert C.
 366; Dona Helen 390;
 Helen 366; Marie
 Fehr 366.
 Raile--Elizabeth Bar-
 bara Keil 311;
 Frederick 311; Ruth
 Georgia 368; Samuel
 Kale 202, 311, 332;
 Samuel Rodney 332,
 368; Sylvia Janet 368.
 Rasmussen--Annette
 376; Bret Merrald
 376; Colleen 340, 370;
 Cynthia Ann 377;
 David Pat 376; Dugles
 Clyde 376; Edwin V.
 340, 376; Elva 315;
 Elwin Van 376; Eras-
 tus 316; Golin Keith
 376; Jackie K. 376;
 Keith A. 340, 376;

- Kimball H. 376; Kenneth M. 340, 376; Kenneth W. 376; Mary J. Petersen 316; Merrald 316, 340; Michel L. 377; Patty M. 376; Peggy V. 376; Penny 376; Ronald C. 340, 377; Ruth Ann 376; Sandra 376; Tami Bell 376.
- Rawlings--Janet 343, 379; LaDrew Shelly 343; Margaret Hall 343.
- Redden--Alice Street 322; Edgar Carlos 322; Verda Amelia 322, 354.
- Reeder--Elizabeth Chatelain 318; Francis Hubbard Hemming 318; Jeannette 318, 344.
- Reese--Layfette 229
- Reid--Belle Wilkin 165; Clair W. 299; Ethel L. 299; Fred W. 240; John K. 154, 165; Henry 224; Hyrum Lorenzo 358; Reta 358, 389; Will K. 165; William T. 263; Zina Rixanna Stringham 358.
- Reynolds--Elizabeth Ann 349; John Leslie 349.
- Ricci--Bonnie Lou 411; Mary Clemente 410; John 411; Joyce 411; Mike 410, 411; Pasquale 410; Sonnel Re 411.
- Rich--Charles C. 136.
- Richards--Silas 100; Willard 63, 66, 68.
- Riddle--Charles Edward 255-258, 300, 319; Claytie Snow 103, 104, 166, 168, 169, 177; Donna Jean 347, 380; Edward Van 257, 319; Gary David 380; Gladys Ellen 258, 319, 347; Inez 257, 319; Isaac 257; Jack Edward 347, 381; Jack Edward Jr. 381; Joseph Ralph 258, 319, 347; Kenneth Warren 347, 380; Kenny Dana 381; LaRetta 258, 319, 346; Laurie Diane 381; Margaret 347; Patricia Ann 381; Reva 257-259, 319, 346; Robin Lee 281; Ronald James 347; Shona Lynn 381; Tamarie Marie 381; Warren Charles 258, 319, 347.
- Russell--James Frank 419.
- Robbins--Harvey S. 346; John Lee 380; Karen Ann 380; Larry Harvey 380; Nova Halterman 346; Samuel Hugh 346, 380.
- Robinson--George 145.
- Rogers--Annabelle Flake 339; Connie Rae 375; Dale Garth 375; Elbert 335; Garth Olsen 339, 375; Gordon Lee 375; Margie Lynn 375; Ruby Johnson 335; Ruth Ann 375; Samuel Lorenzo 339; Vernon Van 375; Willie Edwin 335.
- Romero--Leo 333, 369.
- Roper--Annie Cade Hervey 311; Elizabeth

- 311; Norman
Brownell 311.
Rowell--Constance
Martin 211; David
211; Emma Maude
210, 213, 313.
Rowley--David Smith
337; Gayle 337, 373;
Selma Allred 337.
Sacks--Evangeline
Wagstaff 351; Karl
351; Susanna W.
351, 385.
Samuelson--Soloman
Luther 351; Vir-
ginia Lee 351, 384;
Virginia May
Hatch 351.
Savage--Shirley Fae
329.
Scarpino--Charles
Victor 338, 374;
Charlotte 374; Don
Franklin 374; John
338; Mary Mazza
338; Nancy Lee 374.
Schafer--Catherine
Anna Drexler, 311;
Jacob Edward 311.
Schreiber--Arthell 346;
Arthur Fred 346;
Helen Beeman 346.
Scocroft--Margaret
313; Willard 313.
Scott--Edith Mae Harri-
man 327; Marian
Charlotte 327, 362;
Wilmer Morton 327.
Scovill--Amasa S. 341;
Ashel LaDue 341,
377; Dora Marie 341;
Sherri 377; Terry
LaDue 377.
Sears--Elizabeth Ann
Reynolds 383; Eliza-
beth Wilson Reynolds
349.
Segelia--Barbara 346,
380; Clarence Antony
346; Ernestine Elea-
nore Massa 346.
Seitz--Mrs. Pearl 304.
Shand--David 165.
Shaw--Isaac N. 110,
418.
Shiefer--Arden 358;
Gerald Robinson
358; Lucy Crawford
358.
Shelton--Constance 342,
379; Frances Adelia
Wardle 317; John
Edwin 317, 342; Kay
E. 342, 378; Karma
342, 378; Kelma 342,
378; Mark Mallette
378; Rebecca Ann
378; Stephen K. 378;
Stephen Morten 317.
Shepherd--Warren 229.
Sherman--(Rev.) John
10.
Shomaker--Ezra 144,
268.
Sidwell--Adelia Cox
165.
Simpson--Ann Isabell
Chalk 321; Ethel
Viola 321, 351;
Lewis George 321.
Sitterud--Diantha
Christens Andersen
315; George 315;
Irene D. 315, 338.
Smart--Arba McGreger
342; Carl 378;
Claudia 378; Edwin
228; Kayleen 378;
Wilford Willard
342; Willard
McGreger 342, 378.
Smith--Andrew E. 313;

- Boyd Carpenter 346;
Boyd Charles 346;
Caroline 130; Chloe
313, 335; Cynthia 385;
Erma Parkinson Lloyd
346; Flovilla Day 313;
George A. 63; Gerald
R. 352, 385; Hyrum
66-68; Joseph (The
Mormon Prophet) 41-
45, 47, 51-53, 57-63,
66-68; Joseph F. 221,
229; Kathleen 385;
Keith 385; Luella
Clayton 352; Miss
Mary 146; Ray Elmer
352; Mrs. Ruth 304.
Snedeger--Anne 328.
Snow--Augusta 260; Boyd
Van 303, 323; Carolyn
Ann 361; Christopher
Lee 387; Claytie Am-
brozine 255-259, 286,
290, 292, 296, 319;
Cornell May 362;
David Kendell 354,
355; DeWean Stalker
354; Donald Lynn 355;
Dora Mae Stalker 354,
385; Ed 177, 258, 290,
295, 296; Edgar Bosen
303, 322, 354; Edgar
Stalker 354, 385; Ed-
gar Van Buren 168,
286, 301-304, 322;
Edna 256; Elaine 303,
323; Ellen 104, 105,
207; Ellen Virginia
"Jennie" 168, 259-274,
286-288, 320; Elliot
308, 326; Elmer 255;
Elmer Van Buren
286, 304; Ester Cox
169, 175, 186; Fan
276; Floyd Elliot
326, 361; Gardner
220, 260, 298; George
Sr. 164; Glen R. 361;
Harold Stalker 355;
Harriet Orilla Peters
308; Howard Wallace
303, 323, 355; Howard
Wallace Jr. 355, 386;
Howard Wallace III
387; James Chauncy
92, 96, 98, 265; James
Chauncy Co. 161;
James Morgan 319,
352, 353; James
Stalker 355; Jane
Stalker 355, 386;
Juanita 340, 376;
Jeffery Allen 356;
Jennie 250, 256-258,
289, 290, 296; Joe 177,
258, 290; Joe Jr. 301;
Joseph 207; Joseph H.
265; Joseph Russell
354; Joseph Smith 103,
104, 144, 165, 166, 170-
177, 255, 259, 275, 295;
Joseph Smith Jr. 168,
286, 295-300, 322;
Judith Ann 362; Julia
Ann 353; Kate C. 282,
291; Katherine Ellen
252, 254, 318, 345;
Kathleen Ann 387;
Laura Crawford 252,
253, 319, 345; Laura
Genevieve Callaway
189-191; Laretta
Fernlin 168, 274-286,
320; Leonard Van
355; Levi Wesley
Lila Ruth Stalker 355;
Lorenzo 221; Louie
257, 296; Louise
Stalker 354, 386; Lucy
Ellen Van Buren 129,
158-169, 175, 255,
259, 260, 275, 285,

- 295; Mahonri M. 308; Mark Lee 361; Mary Ann Voorhees 170, 173, 275, 286, 304; Mary Gail 386; Michael 355; Michael Allen 361; Nancy Ruth 355; Olive 177; Paula Irene Rees 386; Peggy Jo 354; Phillip Ralph Stalker 355; Phillip Warren 302, 323, 356; Phillip Warren Jr. 356; Ralph Franklin 326, 361; Retta 256, 266, 296; Richard 362; Richard Edgar 385; Robert Alan Gohn 356; Samuel F. 168, 255, 285, 304; Sarah Lucille 168, 285-295, 321; Shannon 353; S. Russell 340; Van Buren Lowry 300, 322, 353; Van Buren Lowry Jr. 353; Vera L. Hickman 340; Walter Donald 303, 323, 355; Warren Cheney 168, 249-254, 264-266, 286, 290, 303, 318; Warren Stalker 354, 386; Warren Stone 144-148, 153, 164, 170-173, 221, 275, 298; Wayne Stanly 385; William Douglas 354.
- Sorensen--Annie Helena Beck 319; Bernard A. 319; Clair Wesley 346, 380; Donald James 346; James Ferra 319, 346; John Jeffery 380; Shauna Lea 380; Steven Robert 380; Richard Joseph 380; Robert Anthony 380.
- Southwick--Donna Jean 348, 382; Edward Hale 348, 382; Edward Hale II 382; Edward Webb 320, 348; Elaine C. 264, 271, 286, 288, 296; Elizabeth Annett 382; Jo Ann 383; Marcie 383; Margaret Ann 382; Paul Robert 349; Rachel Ann Webb 320; Rachel Marie 383; Richard Glen 348, 382, 383; Shelley Jean 382; Susan Elaine 383.
- Sperry--Florence 270; Sarah 270.
- Springer--Laurel 359; Louise Patrick 359; Lowell Franklin 359.
- Stalker--Jane Binnington Jolly 322, 354; Mary Matilda Binnington Jolly 322; Warren 322.
- Stapley--Clarence M. 330, 331, 366; Dean C. 366, 390; Estella Hawkins 331; Gary Dean 390; George C. 331.
- Starr--George 427; Martha Fearles 427; Maude Adell 427.
- Steele--Dean 391; Esther Baker 110, 418; Golden Dale 391; Golden LeRoy 367, 391; Helen Pearl Golden 367; Sheryl 391; Susan Lee 391; William Scott 367.
- Steigner--Charles H.

- Stephens--Alan Andrew
367; Andrew Pratt
331, 367; Beth 331,
367; Darrell Neal
367; Ida May 196, 199,
310; Julia Ann Calla-
way 131; Kent Andrew
367; Marilyn 367;
Mary Isbella 196, 310,
330; Robert Bain 367;
Sandra 368; Shelley
367; Wilford Hamilton
198, 310, 331; Mrs.
Wilford Hamilton 198;
Wilford Neal 331, 367;
William Pratt 196, 197,
310.
- Stewart--George Henry
101, 103, 105, 143; John
Martin 100, 101, 143,
161; Nancy King 100.
- Stout--Bonnie Gayle 330,
365; Fay Alta Jones
330; George Albert
330.
- Stringham--Margaret 165.
- Sullivan--Joseph J. 307;
Mary Ann 307, 324;
Mary Ann Worthen 307.
- Swan--Alice Ethelyn
Smith 322; Alice Grace
300, 322, 353; William
Thomas 322.
- Sylvester--Althea Beryl
348, 382; Minnie Her-
mansen 348; Wilford
Woodruff 348.
- Taylor--Billie Ottis 329;
Caroline 220; George
226; Ida Caroline 222,
226, 315; John 54, 63,
66, 68, 221, 226; Joseph
226; Joseph Hyrum 225;
Martha Ann Tatton 225;
William 226.
- Tennant--Aleck 251; Alice
C. 229; Marian 165.
- Terry--Mary Ann 124;
Thomas 100; Thomas
Sirls 114, 117, 122-
124, 128.
- Thomas--Frederick
Charles 366; Margot
Hayes 366; Merre
Jayne 366, 390.
- Thompson--Alton Rex
331; Bradford Daniel
382; Douglas Ivan
382; Ella Margaret
Lundquist 348; Ellen
Virginia 387; Iva Lou
331, 367; Ivan Barry
348, 382, 387; Ivan
Hall 348; Kathleen
382; Rhoda Ann
Gillies 331.
- Thornley--Dru Richard
391; Harry Layton
370; Ida Richards
370; Misti 391; Rich-
ard Harry 370;
Richard Howard 391.
- Thrasher--Betsy
Phillips 30, 398;
Joseph Jr. 30, 397,
398.
- Thurston--Claudia 364;
Edwin Elroy 328;
Martina Sorenson
328; Mayo N. 364;
Nile Christian 328,
364; Thomas Nile
364.
- Tippetts--Alva Harrison
355; Lloyd Allen 355;
Mary Woneijhta
Bryant 355.
- Tolton--Emma Elizabeth
Bohn 331; Howard
Duane 367; Paul
Ellis 331, 367; Stephen
Paul 367; Walter J.

- 229, 230; Walter Smith 331.
- Tucker--Kathleen 334; Lila Faye 334; Richard E. 334.
- Turner--Charlene 372; Cornelia Emmette Harvey 323; Frank Marion 323, 336; Frank Paul 336, 372; Jonah 423; Larry J. 372; Nona Frances Wood 340; Paul F. 372; Pauline Johnson 336; Sarah Katherine 323, 355; Wanda 340, 377; William Henry 340.
- Tuttle--Azariah 155; "Lute" 288.
- Truman--Jacob 123.
- Tygesen--Anne Andrus 349; Laura Low Annette "Toni" 349, 383; Roy Faulkenburg 349.
- Tynsky--Joseph Randolph 354.
- Ungricht--Edna Belle 325, 360; William F. 325.
- Van Buren--A. Clark 316, 340; Anette 375; Andrew Cheney 55, 82, 92, 94, 100, 102, 103, 105, 108-110, 129, 141-157, 161, 164, 165, 196, 216, 220, 227, 236, 246; Anna 1; Arthur Andrew 152, 220-227, 239, 315, 341; Barbara (Barbary) 13-19, 22, 341; Barnard 2, 11-19, 22; Barnard Jr. 13-16, 30; Blanche 223, 224, 315; Bradley 375; Celia 156; Charlene Sue 372; Charlotte 340, 377; Cheney Garrett 1, 11, 13, 15, 16, 20; In New York 22-35; In Ohio 36-46; In Missouri 47-55; In Illinois 56-78; in Iowa 78-87; In Kentucky 87-90; 112, 135, 158, 178, 249, 285, 324, 357, 388, 392, 393; Cheryl Lynn 374; Chester 152, 241, 242, 245, 248, 249; Chester Grandville 227-236, 239; Clark 223; Clyde 236, 241, 242, 245; Clyde Vernon 153, 222, 246-249, 318; Clyde Sheldon 248, 249, 318; Connie Rae 340, 377; Craig Eugene 375; Cornelius Maessen 1; Count de 1; Dennis L. 374; Diana Marie 272; Donald Jesse 215, 336, 372; Edwin Garrett 64, 69, 139-141, 158, 213, 214; El Dean 339, 375; Elden Rue 339; Elden Taylor 223, 224, 315, 339; Mrs. Elden Taylor 222, 225; Ellen 135; Elmer 44, 55, 82, 83, 92, 103, 109, 110, 129, 133-142, 161, 213, 214; Elmer Edwin 211, 314, 336; Emma Maud Rowell 138; Estella "Stella" 140, 141, 215, 216; Fadelma 223, 224, 316; Florence Irene 335; Fred Harold 223, 316, 341;

- Fred Kelly 341; Frederick Cheney 105, 106, 129, 140, 145, 147, 152-156, 197, 228, 235, 238-247, 317; Gale Ann 371; George Henry Stewart 161, 162; Gerrit Aartsen 1; Garrit Cornelissen 1; Gordon 242, 243, 248, 318, 344; Harry Clifford 214-215, 314, 336; Helen 243, 318, 344; Ida Caroline Taylor 225-227; Intha Ann Jackson (Brunk) 133, 138, 140, 141, 213; Irma Isbella 211, 313, 335; James Bruce 248, 249, 318; Jennie 344; Jessie 242, 243, 317; (Dr.) Johanes 1; John 138-141, 210-213; Kate 247; Kate Leone 152, 236, 237, 239, 316; Kathryn Lee 336, 371; Keith Edwin 248, 249, 318; L. Duane 338, 374; Leslie Clifford 215, 336, 371; Lloyd 223, 224; Lloyd A. 315, 338; Lloyd Leslie 211, 313, 335; Linda Sue 374; Lorany 13-16; Lorene 338, 374; Louise 223, 316, 339; Lovina Emeline Cox 141-157, 220, 227, 236, 246; Lovina Loretta 152, 154, 216-220, 314; Lucy 118, 135, 142, 152, 161; Lucy Phillips, In New York 29-35, In Ohio 36-46; In Missouri 47-55; In Illinois 56-78; In Iowa 78-93; On the Plains 93-98; In the Valleys--Great Salt Lake Valley 98-100, Utah Valley 100-102; Sanpete Valley 102-106; Castle Valley 105-106; 200, 249, 285, 324, 357, 388, 392-394, 397, 411; Lucy Ellen 80, 92, 94, 103, 109, 170; Lydia 19, 161; Lydia Jane 82, 92, 94, 101, 143, 160, 177; Marie 374; Marjorie 214, 314; Martin 13-16, 30; (Pres.) Martin 1, 2, 54; Mary 135; Mary Agnes Devine 213; Mary Frances 32, 35, 55, 82, 83, 112-129, 142, 160; Michael Karry 372; Mildred 223, 316, 340; Pamela Rose 336, 371; Percy 214, 314; Randy Clark 340; Rena 338, 374, 375; Roanna 341, 377; Samuel 39, 55, 82, 83, 92, 102, 103, 109, 110, 129, 133, 135, 137, 142, 143, 161; Shirley 156, 243, 244, 318, 345; Stuart 339, 375; Tamara Lynn 372; Tane 375; Ted Kay 338, 374; Thelma Claire 211, 313, 335; Veda 243, 318, 344; Verena 249; Verona Geneva 152, 153, 227, 228; Verna 339, 375; Vernon 223, 224; Vernon V. 315, 338; Vernon Kay 375; Virginia 344; William 13-16; William Barnard 36, 38, 43, 133; Winifred 341.

Van Der Kemp--Adrian
Francis 10.

Van Leuven--Andries
213; Andries Pitera
213; Benjamin 213;
Frederick Mathew
138, 213; John 138,
213; Lydia 133, 138,
213; Lydia Draper
138; Pieter 213.

Vann--Melvina 215.

Varney--Milton G. 401.

Vincent--Mary Mable
354, 385; Edwin
Entwisle 354.

Voorhees--Sally 256;
S. L. 299.

Walch--Clifford 318,
345; Emma 318;
George 318; Jane
Darling 345; Shirley
246.

Wall--Alva Fred 316;
Ida May Jones 316;
Ida Mozell 316.

Wallen--Linda 328, 364.

Walter--Rollo 201.

Ward--Blanche 408.
410.

Ware--Frances Gilbert
313; James 312;
Richard James 312.

Wareham--Franklin
Dee 337, 373; Frank-
lin Dee Jr. 373;
Jacqueline 373;
Linda 373; Margaret
Ann Shaw 314; Mark
H. 373; Michle 373;
Phillip R. 337; Rene
373; Scott Thomas
337, 373; Seth 314;
Victor Adams 314,
337; Victor Grant
337, 373.

Warner--Mable Pratt

271.

Warren--Alfred 410,
411; Alfred Jr. 411;
Anna Darcy 410;
Beverly 411; Camilla
354; Charlotte P. 111;
Helen 411; Kathleen
411.

Watkins--families 419;
Angelina 422; Elvira
422; Jane 420, 421;
Julius 421; Mary A.
421; Philemon 422;
Phineas Jr. 393, 419,
421; Phineas Sr. 421,
422; Thomas 421,
422; Uretta 422;
William 419, 422;
William J. 419-422.

Weaver--Alta Lee 371;
Jeffery Scott 392;
Jimmy Lee 392; Joe
Ray 371, 391; Mable
Gatling 371; Mitchell
Edwin 391.

Weeks--family 425;
Celestia Taylor 424,
425; Clara 426; Con-
rad 426; DeLavern
426; Edna 428;
Elvira Josephine 110;
Eugene 427; Fern
Aileen 427; Frances
Daul 427; Frank 426;
George 426; George
Edward 428; George
Harrison 428; George
Washington 424-426;
George Washington
Jr. 426; Guy LaRue
427; Harriet Minerva
Coon 110, 426; Harriet
Rosa 427; Harrison
E. 424, 426, 427;
Irene Martha 428;
Irving H. 426;

- Josephine Elvira Coon 427; John L. 426; John Moody 425; Leavitt 424-426; Llewellyn 426; Mary Ann Coon 110, 426; Ollie M. 426; Peter 425; Rossney M. 424, 426; Vira 426; Wanda 426.
- Welchman--Arnell 351, 384; Arnell B. 385; David Samuel 351, 385; Douglas Evan 385; Eva Dean 385; Lesa 385; Margaret Ann Hodge 351; Paula 385; Sarah 385; Vanet 385.
- Weisner--Amelia L. Lueckert 338; Gloria 338, 374; Joseph A. 338.
- Wheeler--Mrs. Melva 304.
- White--Alice 405; Charles 405; Helen 405; William C. 405.
- Whitehead--James B. 307; Julia Whitmore 307.
- Whiting--Christina 365; Curtiss Bradley 365; David James 364; Edwin Jack 365; Edwin Parley 309, 329; Ernest Paul 365; Fred Leon 329, 365; Fred Leon Jr. 365; Gary Brian 365; George Sylvester 329, 365; George Sylvester II 365; Helen Louise 329, 365; Hulda Louise Sanders 309; Judith Rae 364; Kenneth True 329, 365; Melnee Beth 365; Ray Edwin 329, 364; Stanley Allen 365; Sylvester 309.
- Wigginton--Gainus Franklin 347; Myrna 347, 380; Sybil Elizabeth Johnson 347.
- Wightman--Eleazer 402; Emily Lucy 397, 402-404, 408, 409, Lydia 402.
- Wilberg--Cyrus 332; Eliza Myers 332; Julia 368; Lamar J. 332, 368; Mack J. 368.
- Wiley--Rudolph John 340; Shirley May 340, 376; Vivian May Eliason 340.
- Willard--Frank H. 394, 396.
- Willberg--LaGrand E. 340; Lila Rowley 340; Scott L. 377; Warren H. 340.
- Willis--Parker 28.
- Wills--Bert T. 426.
- Wilson--George 138, 211.
- Winch--Harry 236.
- Winn--John Alma 130.
- Winsor--Alydia T. 123, 127.
- Wittwer--Ann Joyce 361, 390; Lester Guy 361; Vanola Gubler 361.
- Wixsom--Walter 309.
- Wofford--Janet Mary 332, 368; Janet Tudhope 332; George 332.

Wood--Barbara 344,
379; Barlow Loyd
318, 344; Mrs. Veda
246; Edna Rich 314;
Fernando 404; Loy
318; Margaret 213;
Nancy Alice Barlow
318; Nancy Susan 344;
Richard Barlow 345;
Rose 314, 336.
Wooley--Alice Snow
268, 270; Royal 229.
Workman--Cornelius
326; Eddie Mae 326,
361; Mae Walker 326.
Worsley--Bernice Amy
323.

Wright--Matilda Eliza
Cooper 316; Merle
316; Owen D. 316;
(Hon.) Samuel 399.
Wrinkle--Jean Kather-
ine 334, 370; Noah
Webster 334; Vir-
ginia Caroline Jones
334.
Wyatt--Albert Rocket
329; Inez Marie
Holland 329; Pat-
ricia Ann 329, 365.
Yale--Gad 102, 143,
161.
Young--Brigham 44,
63, 70, 79, 93, 95,
137, 221, 298; Brig-
ham Jr. 221;
Seymore B. 229.



